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CATECHETICAL HINTS & HELPS

E.J.BOYCE

Catechetical Hints and Helps.

A MANUAL

FOR PARENTS AND TEACHERS

ON GIVING INSTRUCTION TO YOUNG CHILDREN

IN THE

Catechism of the Church of England.

"He that knows more can but descant upon this:
He that knows less knows too little."

BY

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RECTOR OF HOUGHTON, HANTS.

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PREFACE.

THE following attempt to assist the Teachers of our National Schools and Parents in understanding the Catechism of the Church of England, and the accompanying Hints upon teaching it to children of tender age, owe their origin to the following circumstances. Having been asked to give a Lecture to the Students of the Winchester Diocesan Training School for Masters, I chose for my subject "The best Method of Teaching the Church Catechism to Young Children." I so far succeeded in interesting my audience that a wish was strongly expressed that the substance of my Lecture might be put into print. The same result followed the repetition of the Lecture at the Salisbury Diocesan Training School for Mistresses, and upon a recapitulation of its salient points before a large gathering of Teachers in the Archdeaconry of Wells.

Although prepared with a mass of materials accumulated during many years of active parochial work, it has taken me several months of constant labour to produce this work in the form and with even that amount of accuracy which I trust will be found to pervade it. *I never intended it to supersede any existing Manual:* and yet, as far as my own experience reaches, I believe that what is here put together differs in form, and in completeness according to that form, from any Catechesis I have met with. I hope therefore that there will be found in this essay such method and meaning as shall

prove to be of equal, if not of greater use to ordinary Teachers than more elaborate and exhaustive treatises. My object is to help Parents and Teachers in teaching their children and when in their Schools, and to give such explanations of words and sentences as may with profit be learnt by heart by children.

The list of Works at the end of this Preface contains only those with which I am acquainted. Those marked with an asterisk are suitable for preparing instruction for the scholars in our Grammar and Public Schools, whilst those marked with a cross seem more adapted for the Teachers in our National Schools; though it will be found that such works as those by Dean Ramsay, Revs. G. F. Maclear, G. Arden, Arthur Ramsay, Beaven and Parker's series, are most valuable for *every* class of Teacher.

It is due to myself to say that I do not pretend to do more in some of the following pages than furnish brief explanations of words and phrases (sufficient, though they may be considered as specimens only, for the understanding of these as they occur in the Catechism) which an intelligent teacher will easily amplify.* It will be seen that numerous references are made to the Bible and Prayer-Book; the object being this: that, while the exact meaning of the words of the Catechism are being impressed upon a child's mind, he may at the same time be taught to see and remember those words,

* Similar meanings expressed in various ways are sometimes inserted in order to shew how varied may be the phraseology used by a Teacher. Some words are, *for brevity's sake*, used in the explanations of phrases which themselves will require explanation by the Teacher; though, to his own mind, they convey even fuller and more exact sense *while left as they are.*

and their meaning in the Bible and the Book of Common Prayer. The use of these references will, of course, entirely depend upon their being thoroughly known by the Teacher beforehand, and carefully looked out by the children. I have purposely omitted quoting, in full, the words of many of the Scripture texts, because I do not wish that these references, any more than my book itself, should prove a substitute for, instead of a help to, personal diligence and exertion; and I should hope that every right-minded Teacher, who uses this book, would adopt the useful plan of transcribing on inserted blank pages the words of each reference in full. My own experience teaches me that when *any* Text-book is made a substitute for, instead of a help to, careful, painstaking preparation of a lesson, and more especially of a Scriptural or Catechetical lesson, the Teacher's power of *education* by his lessons will very soon diminish and vanish away, although his books may enable him to retain the power of *instruction.*

It will be a pleasure to me to receive any hints for the improvement of the Glossary and Paraphrases, and to add to a future edition (if this essay should be so favourably received as to appear a second time in print) any further explanations and assistance which may commend themselves to my judgment and experience. If success attend this present essay, it is my intention to publish, at an early date, a series of Questions upon each separate division of the Catechism, and to compile Glossaries of the words of the Litany &c., similar to those of the Catechism.

HOUGHTON RECTORY,
Eastertide, 1869.

WORKS ON THE CATECHISM.

Archbishop SECKER. S. P. C. K.

*Bishop NICHOLSON. *A Plain but Full Exposition collected out of the best Catechists.*—J. H. Parker.

†Bishop MANT. *A Familiar and Easy Guide &c.*—74 S.P.C.K.

*Bishop RUSSEL-NIXON. *Lectures, Historical, Doctrinal, and Practical.*—Rivingtons. (thick 8vo.).

*Bp. WORDSWORTH. *Catechetical Questions, &c.*—Rivingtons.

*Dean RAMSAY. *Manual of Catechetical Instruction.*—Rivingtons.

*Dean GOULBURN. *Manual of Confirmation.*—Rivingtons.

†Dean CHAMPNEYS. *Church Catechism made Plain.*—Wertheim.

†Archdn. BATHER'S *Hints on the Art of Catechising.*—S.P.C.K.

†Archdeacon SINCLAIR. *Questions illustrating the Catechism.*—573, S.P.C.K.

*Dr. BARRY. *Notes on the Catechism.*—Bell and Daldy.

†Rev. W. DALTON. *Christian Instruction founded on the Catechism.*—Hamilton, Adams, and Co.

†Rev. G. ARDEN. *Manual of Catechetical Instruction.*—Masters.

†Rev. A. RAMSAY. *Catechiser's Manual.*—Macmillans.

†Rev. G. F. MACLEAR. *Class-book of the Catechism.*—Macmillans.

* *The Catechiser's Manual*, with Preface by the Bp. of Oxford.—Jas. Parker and Co.

†Nos. 70, 71, 161, 206, 527.—S. P. C. K.

*Messrs. EASTWOOD and WRIGHT'S *Bible Word-Book.*—Macmillans.

†*Series of Catechetical Lessons*, Nos. i—vi.—J. H. Parker.

†Rev. ROWLAND SMITH. *Church Catechism illustrated by Parallel Passages from Prayer-Book.*—Rivingtons.

**Conversations on the Catechism.* By the Author of "The Heir of Redclyffe."—Mozley.

†*Questions in the Papers for Sunday Teaching.* Edited by the Author of "The Heir of Redclyffe."—Mozley.

**A Help to Catechising.* By JAMES BEAVEN, M.A., Vicar of Welford.

CONTENTS.

1.—Hints, under Fourteen heads, as to the best method of teaching the Church Catechism.

2.—A Glossary of above Two Hundred words to be found in the Catechism, with references to a similar use of them in the Bible and the Book of Common Prayer.

3.—An Explanation of Fifty-one words connected but requiring to be distinguished.

4.—Simple Explanations and Paraphrases of upwards of One Hundred Phrases and Sentences occurring in the Catechism.

5.—Thirty-two Elliptical Sentences occurring in the questions and answers of the Catechism, with the words understood supplied.

6.—The Creed, the Ten Commandments, and the Lord's Prayer in parallel columns, with the Church's explanation, as given in the Catechism, of their several portions.

7.—A specimen of Seventy-eight General Questions on the Catechism.

8.—Appendices on the words Church, Covet, Covetous, Covetousness, Sacrament, and Spiritual Pastors; and on the Lord's Prayer and Decalogue.

CATECHETICAL HINTS AND HELPS.

METHOD OF TEACHING.

1. Do not underrate the difficulties which must always be connected with formularies compiled and composed in an age long distant from and far different from your own; but do not try to do too much at a time, and to overcome these difficulties all at once.

2. Remember that, inasmuch as the Catechism is a summary of the principles of "the doctrine of Christ," (H. vi. 1)—of "the first principles of the oracles of God" (H. v. 12)—of Christian privileges, obligations, faith, practice, and means of grace; therefore, like all summaries, the conciseness, brevity, fulness, and depth of meaning both of its words and phrases, and the elliptical nature of many of its sentences, necessitates the utmost accuracy and care in teaching both the bare text itself and the meaning of it. It contains the essence of theology, and needs what may be called the dilution of simple paraphrase. "He that knows more can but descant upon this; he that knows less knows too little." Besides, such portions of the Catechism as the Creed and Lord's Prayer are really particular summaries within this general summary; and to teach from a summary requires a far more extensive knowledge of the details of a subject than appears upon the surface, or at first sight.

3. Do not listen to those who urge the difficulty of the Catechism as a plea for omitting to teach it to the

youngest children. There cannot be a greater mistake than to suppose that *truth* should not be taught until it is understood and its preciousness realized. God gives a child memory *long before* He gives it understanding or the power of reasoning. The teacher's duty is to store the memory with all the truths it is capable of retaining, as future sustenance for the opening intelligence. Facts must be taught long prior to the power of understanding their value or significance.

"Oh say not, dream not, heavenly notes
To childish ears are vain,
That the young mind at random floats,
And cannot reach the strain.

And if some tones be false or low,
What are all prayers beneath
But cries of babes, that cannot know
Half the deep thought they breathe?"

KEBLE.

4. Though much, as regards the most, must be learnt simply by rote, up to an age varying in different children: yet a Christian "teacher of babes" (R. ii. 20) will exercise the reason, and both explain and illustrate each truth according as each child is able to bear it.

5. The first thing to aim at is that each child shall learn to say the Catechism word for word—with correct pronunciation and punctuation, *irrespective of the meaning of its words and phrases.* If the Catechism be thus taught, so that nothing has to be unlearnt in this respect, the teacher has laid such a foundation as will support all future superstructure. Without *this* accuracy, there cannot be any guarantee for accuracy of understanding.

Observe what errors and mistakes there would be by putting "sanctified" for "sanctifieth"—inserting "*in*" before "the Catholic church"—saying "*from*" instead of "*in*" *all dangers*"—in omitting the comma between "love"

and "honour" in duty to neighbour, and putting it before instead of after "given unto us" in the definition of a sacrament.

As regards *pronunciation*, if children were taught to utter individual words with distinctness—to sound the final consonants and syllables, and to avoid the very common practice of adding the final consonant of one word to the initial vowel of the next, we should not have such mistakes as "we chart in heaven," "spirituous pastors," world withou tend," "we have heard with our rears," &c.

6. The next thing is that each child should be taught the meaning of the words of the Catechism singly and independently on their connexion with each other in a phrase or sentence. Nothing more powerfully tends to increase intelligence than additions of words thoroughly known, to the vocabulary of our scholars. None, except by experience, can realize the small number of words in use amongst and understood by the poor. Words with a twofold meaning (amen, hell, charity, grace, temptation, sacrament, goodness, keep, of, &c.), or with an ecclesiastical and religious, as well as secular, meaning (salvation, elect, sacrifice, worship, &c.), or partially obsolete in common conversation (quick, rehearse, betters, pomps, succour, &c.),—such words demand particular attention and varied illustration by the teacher.

It will be found that there are above 200 words in the Catechism upon which the teacher has to exercise his own skill and his scholar's memory and intelligence. Let these be thoroughly understood, and the knowledge of them tested by their use in verses of the Bible or in sentences of a secular reading-book, and then it would be found that when children and adults are called upon "to

hear sermons" they would do so much more to their profit than I fear is often the case.

As an illustration of the importance of knowing the accurate meaning of a word: if you do not teach a child the literal meaning of the names given to the "prince of this world," how can you explain why our Saviour said to Peter "Get thee behind me, Satan," and not Get &c. *devil*—or how, except by means of his names, can you show what are the peculiar works of the evil one?

A teacher must not object to explain words by means of others not found in dictionaries but amongst the vocabularies of the poor:—see **Lowly.**

And here I would remind you of the importance of teaching children the meaning of words in the Bible and Prayer-Book now obsolete or out of use, or of such words as have altered their meaning, *e.g.* prevent, learn, hereafter, by-and-bye, conversation, endeavour, secure, peculiar; and so also with regard to words in our popular hymn-books. By this means the vocabulary of our poor would be largely and intelligently increased, and in this degree their general intelligence increased also.

7. When the meanings of words taken singly have been taught, then may follow *the distinction between words coupled together*, to which teachers are too often prone to give one and the same meaning; almost as if they thought all but the first word tautological or redundant. There are in the Catechism twenty-three combinations of words of this sort (such as "promise and vow," "will and commandments," "covet and desire," "blessed and hallowed," &c.) which need the teacher's explanation and will repay both scholars' and teachers' *patient investigation.*

8. The next step, it seems to me, should be to teach *the meaning of phrases and sentences.* It is quite possible to know the meaning of individual words and even to distinguish between words which differ, and yet not to understand a phrase or a sentence in which those very words occur. A child might know both the literal and metaphorical meaning of the word *member*, and also the interpretation of and synonym for the word *Christ*, and yet not comprehend the phrase "member of Christ." There are in the Catechism one hundred and four of these phrases and sentences (such as "state of salvation", "generally necessary", "born in sin", &c.) of the accurate and simple meaning of which I fear very many teachers have but a most hazy perception; and yet whether in the Catechism, in the Bible, or in a common secular reading lesson, there is no greater proof of intelligence in a child than the ability to explain a phrase by means of words of its own choosing.

9. The elliptical nature of many sentences in the Catechism, both in the questions and answers, makes it difficult for a child to understand it. There are thirty-two instances in which the full clear sense will not be apparent to a young scholar, unless words, really understood, are supplied by the teacher in order to complete the full expression; such instances as "that I may continue in the same" (state of salvation), "they promise them both" (repentance and faith), "shew mercy unto thousands" (of generations), illustrate this point.

10. A teacher should not rest satisfied until a child can accurately define—

(*a*) that portion of the Creed which confesses what each person of the Holy Trinity has done and is *doing for us*:

(*b*) what portion of the duty towards God and our neighbour explains each commandment:

(*c*) what clauses in "the desire" explain each several clause in the Lord's Prayer.

As the Creed, the Lord's Prayer, and the Decalogue are those parts of the Catechism which God-parents are charged "chiefly to provide" that their God-children shall learn as soon as they are able; so is it of the utmost importance that the CHURCH'S *explanation* of these formularies of Faith, Prayer, and Practice should be carefully taught, and children made to understand the several portions of each explanation which throw light upon the several parts of the formularies themselves, *e.g.* that what God the Son hath done to redeem us is confessed in those words "I believe in Jesus Christ," &c., down to "and sitteth on the right hand of God Almighty" —that the petition "thy kingdom come" is a prayer that we may *serve* our heavenly Father as we ought to do— that the ninth Commandment is explained by "to keep my tongue from evil speaking, lying, and slandering."

Here also note that unless a child is able to say the Commandments, not only consecutively but in any other order chosen by the teacher, it will be found, and that very often, that when the *ordinal* number of the Commandment is mentioned (*e.g.* in a sermon) a child will substitute in his mind one commandment for another.

11. Accustom children to the practice of being asked general questions similar to those in the Catechism, but in common every-day language; and exercise them in giving answers in their own words. Many a child who would correctly answer by rote that essentially difficult-worded question, "What are the benefits whereof we are *partakers thereby?*" would fail to see that you were

asking for the same answer if you said, "What is the good of going to the Lord's Table?" or that if you said, "What do you pray for in the Lord's Prayer," you wished him to say, "I desire my Lord God &c.," or that if you asked, "How ought you to behave towards every one with whom you have anything to do?" you wished him to repeat the Duty towards his neighbour. These and those in the Appendix 4 are but a few illustrations of the innumerable questions which an earnest-minded teacher of good common sense will invent for the thorough exercise of his pupils, in order that they may not only understand the surface-truths but learn the *practical bearing of Church doctrine upon daily life*, and may sound in some degree the depth of that well of Truth the Church Catechism.

12. A teacher who aims at success in teaching the Catechism will never *isolate* it from the Bible and the whole book of Common Prayer, &c., of which it forms such an essential part.* He should be thoroughly familiar with the three offices for the ministration of Holy Baptism, public, private, and adult; their Rubrics as well as Text; inasmuch as the Catechism, placed as it is in the Prayer Book between these offices and the order of Confirmation, might be defined to be "an instruction to be learned by everyone who *has been baptized*" quite as correctly as "an instruction to be learned by everyone *before he be brought* to the Bishop *to be confirmed*"; and, that a child should know, remember, and be familiar with, what the curate (he that hath the cure or care of

* In the Glossary will be found many references to various parts of the Prayer Book, in which catechetical words occur and bear the same meaning as in the Catechism; these references should be multiplied *by the Teacher* to the utmost extent.

souls) or the minister of the parish "did then" at his baptism for him "in Christ's stead", is almost as important as that he should be able to answer with understanding the third question in the Catechism. In fact the greater the knowledge of the devotional portions of the whole book of Common Prayer, the more readily will Church of England schoolmasters and mistresses explain the truths of the Catechism, and expand their teaching of it so as to make their scholars, insensibly it may be, realize that the truth they are being taught as children is one and the same with those truths which form the Christian's faith, and animate the Christian's worship all the days of his life, even to its end.

13. Though mentioned last it is scarcely necessary to say that every teacher worthy the name of Christian will hold it to be of the first importance to shew from first to last that the doctrines of the Catechism agree with and can be proved by Holy Scripture. "What saith the Scripture?" will be his continual question: he remembers the prophet's words, "to the law and to the testimony, if they speak not according to this word it is because there is no light in them." Is. viii. 20. For this object, which is to be kept in view throughout, his knowledge of the Bible must even exceed that of the Prayer Book; and he must remember that while he may think it well (if he agree with the foregoing hints) to give *progressive* lessons on the Catechism, yet at no step in the progress of his scholars should he omit to plant their feet upon the sure foundation of Holy Writ. It is not found profitable to strain the young mind with the effort to learn pages of texts out of such tracts as Nos. 206 and 507 on the S. P. C. K. list, but rather that the teacher, making full *use of such valuable* tracts himself, should, lesson by

lesson, make such reference to the Word of God, that his children would constantly hear the voice of God in harmony with the voice of the Church of their baptism.

14. The foregoing are simply hints on *a* method which if tried will be found a good one. It is but a commonplace to say that nothing can make up for lack of piety and intelligence in a teacher; for both these are essential to the infusion of the spirit of the Catechism, as well as to the imparting the bare meaning of its phraseology.

I am sure of this; that depreciation and neglect of the Catechism is very often connected with notorious neglect in teaching it, as parish priests, (however much cleverness may be shewn in inspecting and detecting the faults of the teaching of others), and with ignorance of what it really teaches, and with inertness and idleness in overcoming the *difficulties* of education.

N.B. It is hardly necessary to remind teachers of the Church Catechism how very important it is that they should ever keep in mind that fundamental doctrine "the fall of man" and its necessary consequences (see Arts ix. x. of the Church), which are assumed and implied rather than directly taught in the necessity for Baptism and in such expressions as "we are by nature born in sin the children of wrath;" "called to a state of salvation;" "thou art not able to do these things of thyself;" "the sacrifice of the death of Christ and the benefits we receive thereby."

MEANING OF ABBREVIATIONS.

=	means equivalent to.
e. g.	= exempli gratiâ, for the sake of example.
i. e.	= id est, that is.
viz.	= videlicet, namely.
N.B.	= nota bene, mark thou well.
Marg.	= marginal reading in Bible.
C. 2 S. a. T.	= Collect for Second Sunday after Trinity.
N. C.	= Nicene Creed.
A. C.	= Apostles' Creed.
Ath. C.	= Creed of S. Athanasius.
C. S.	= Communion Service.
B. S.	= Baptismal ditto.
Conf. S.	= Confirmation ditto.
M. S.	= Marriage ditto.
V. S.	= Visitation of Sick.
Bl. S.	= Burial Service.
Art.	= Article, viz. one of the Thirty-nine Articles.
Post. C.	= Post Communion.
Conf.	= confer or compare.
Abs.	= absolution.
Occ. C.	= Occasional Collect.
App.	= Appendix.

GLOSSARY.

Adultery = the sin of Potiphar's wife, Gen. xxxix. 7, &c.; of David, 2 S. xi. 4; of Herodias, S. Matt. xiv. 4.

Almighty = able or mighty to do all things. Omnipotent. Of infinite power. See Isa. xl. 12—26, xliii. 8—14.

Amen = verily; it is true; *e. g.* at end of Creed and four Gospels, and after curses in Commination Service. Rev. iii. 14.

= so be it, *e. g.* end of all prayers.

Article = a small joint. As several to a limb, so several Articles of belief make up the Christian faith.

= a single clause or sentence of the Creed.

As = in like manner as; "Love him *as* myself"—here "as" is not a note of *parity* but *similitude;* shews not the *quantity*, but the *quality;* not same *degree*, but same *kind* (else where would be room for obedience to the law of self-sacrifice?).

= as much as; "Forgive us ... *as* we, &c." As much as thou desirest to be forgiven, forgive so much; as often .... forgive so often: quantum, tantum: quoties, toties. In this, "Thy will be done on earth *as* it is in heaven," *both* meanings are applicable.

Ascend = to go up; as you do when you want to get to the top of the church tower. "He *ascended* into heaven." See C. Asc. D., Ps. xxiv. 3, cxxxix. 8, S. Jno. i. 51, vi. 62, xx. *17, E. iv.* 9, 10.

Assure = to make us sure, certain, confident, or free from doubt or fear upon the matter (Lev. xxvii. 19, 2 T. iii. 14). "A pledge to *assure* us thereof."

= (in New Test.) to fully persuade (see Rev. xiv. 5, 1 S. Jno. iii. 19, margins).

Authority = lawful power; the right to do a thing, and either command something to be done, or forbid and hinder its being done. "All that are put in *authority* under her"; "Jesus taught as one having *authority*," S. Matt. vii. 29; "I am a man under *authority*," S. Matt. viii. 9; "He gave them *authority* over all devils," S. Luke ix. 1; "Have thou *authority* over ten cities," S. Luke xix. 17; "By what *authority* doest thou, &c.," S. Matt. xxi. 23; "Whose *authority* she hath," C. for Queen, C. S.

Baptism = an immersion, dipping, or washing with water. "The washing of cups, tables," &c. (S. Mk. vii. 4) might be translated baptism of cups.

N.B.—At the beginning of the Catechism baptism is considered as a covenant; at the end, as a sacrament.

Bear = to maintain, to utter, to tell, to have (see Ph. i. 7, "I *have* you in my heart"). "To *bear* no malice"; "Thou shalt not *bear* false witness."

Belief = faith.

Believe = to trust and have faith in.

Benefit = a favour or kindness done; a blessing or advantage received. "The *benefits* we receive thereby." "Who daily loadeth us with *benefits*," Ps. lxviii. 19; "Forget not all his *benefits*," Ps. ciii. 2; "All other *benefits* of his passion" (post C.)

N.B. A *benefit*-club.

Betters = superiors in age, station, estate, mind, *gifts*, endowments. "Ye younger submit yourselves unto *the elder.*" *1 S. Pet.* v. 5, Lev. xix. 32.

Bless = to make something a blessing or benefit. "He *blessed* the seventh day."

= to make happy or prosperous; "The Lord *blessed* Obed-Edom and all his household," 2 S. vi. 11.

= to wish happiness for another; "The Lord *bless* thee," Num. vi. 24.

= to glorify or to give thanks to God; "*Bless* the Lord, O my soul," Ps. ciii. 1. "In the temple praising and *blessing* God," S. Luke xxiv. 53.

Bodily = belonging to the body, not the mind, or soul, or heart. It is just the opposite to *spiritual;* "dangers ghostly and *bodily.*" "In *bodily* shape like a dove," S. Luke iii. 22. "*Bodily* exercise (*i. e.* the exercise or training of the body) profiteth little," 1 T. iv. 8; "His *bodily* presence (*i. e.* the appearance of his body) is weak," 2 C. x. 10.

Bondage = slavery, captivity. The state of the Jews under Pharaoh and his taskmasters. See R. viii. 15. 21; "tied and bound with the chain of our sins," Occ. C.

Bound = obliged, *i. e.* you must, you ought, or you owe it to God as your *bounden* duty"; "*bound* to perform them"; "necessity is laid upon me" (*i. e.* I am bound) 1 C. ix. 16; "We are *bound* to give thanks," &c., 2 Th. i. 3, ii. 13.

Bread = victuals; sustenance, A. vii. 11; food and raiment, 1 T. vi. 8; "All things *needful* for our souls and bodies": not things which we can do without. "Feed me with food convenient for me," Ps. xxx. 8.

= Christ, "I am the *bread* of life," S. Jno. vi. 35, 51.

But = except, besides; "None other gods *but* me."

Call for = to pray for; "which thou must learn to *call for*"; "Stephen, *calling* upon God," A. vii. 59.

Catechism = an instruction, or a form of teaching

by question and answer, A. viii. 27. The name comes from a Greek word meaning "echo." The answers of the child are, as it were, echoes of the questions of the teacher.

N.B. "In a Church sense it signifies a little book in which is given the brief sum or chief principles of Christian religion."—*Nicholson.*

Catechist = any one who instructs or examines by asking (and answering) questions; whether those in the Church Catechism or such-like on the Word of God.

N.B. Those who are thus instructed are called Catechumens, *e. g.* Theophilus, S. L. i. 4; Apollos, A. xviii. 25.

Catholic = universal; "throughout all the world" (Te Deum), "Thy Holy Church *universal*" (Lit.).

= not confined to one nation, or one set of people, or one age, or one country, or one portion of "the faith once for all delivered to the saints." Ju. 3; see Rev. vii. 9.

Charity = love, *i. e.* to God and man. In Holy Scripture it never means what it now so commonly means, viz. almsgiving, but always *love:* that love which embraces all mankind. "Be in *charity* with all men;" just as "brotherly kindness" or "love of the brethren" is the special love we ought to have to "the household of faith," *i. e.* our fellow Christians. See 2 S. Pet. i. 7.

Chastity = purity, *i. e.* the exact opposite to "all filthiness of the flesh and spirit." (2 C. vii. 1; S. Ja. i. 21; 1 S. Pet. iii. 21); or "pollutions of the world," 2 S. Pet. ii. 20). See 1 T. iv. 12, v 2; 1 S. Jno. iii. 3; 1 S. Pet. iii. 2. Read 1 C. vi. 15—20; S. Matt. v. 8.

Chiefly = principally; as the heads or chief contents.

Child = a member or one of a family: "the *child* of *God;*" "it hath pleased thee to receive this infant for *thine own child* by adoption," B. S.

Christ = anointed; as prophets (1 K. xix. 16; 1 Ch. xvi. 22; S. Matt. iii. 16; S. Luke iv. 18, 21; A. x. 38): priests (Ex. xxx. 25, 30; Lev. viii. 12; Ps. cxxxiii. 2; H. vi. 20); kings (1 S. x. 1; 1 K. i. 39; S. Jno. xviii. 37; S. Luke i. 32, 33; Rev. xvii. 14, xix. 16.)

= Messiah (D. ix. 25); "We have found the Messias, which is, being interpreted, the Christ" (marg. Anointed) S. Jno. i. 41. "I know that Messias cometh, which is called Christ," S. Jno. iv. 25. See S. Jno. ix. 6. 11. (marg.).

= that one body, which is the Church, 1 C. xii. 12. 27.

Church = a society or corporation: "the word *church* doth signify no other thing than the Lord's House," "the whole congregation of Christian people dispersed throughout the whole world," Canon 55: see Art. xix.; C. 3 S. a. Eph.; 22 S. a. T. (See Appendix I.)

Commandment = a command, order, precept.

N.B. The ten commandments or Decalogue (*i. e.* the ten words or sayings) called (S. Jas. ii. 10) "the whole law," contain God's moral law, *i. e.* the duty of man both to God and to his fellow-men.

Commit = to do; "Thou shalt not *commit* adultery." 'If he have *committed* sins," S. Ja. v. 15; see Judg. iii. 1 (marg.); S. Luke xii. 48.

= to entrust, S. Luke xvi. 11: to give over to or place ıder the care or power of another, Ps. xxxvii. 5; S. Jno. 24. "All congregations *committed* to their charge" r. for Clergy); "Thy people *committed* to her charge" for Qu. C. S.)

Communion = common union, 1 T. vi. 18 (marg. able); society (A. ii. 42); intercourse; common posion, fellowship (1 S. Jno. i. 7; Ph. iii. 10); concord, *ement* (2 C. vi. 4). See over.

Communion = mutual oneness; the being at on with many at the same time: so to knit (*i.e.* unite together is to make one, Ps. lxxxvi. 11; conf. Bible an P. Bk. version.

= communication; "Is it not the communion of th blood of Christ," &c., 1 C. x. 16; see H. xiii. 16; "Com munion of the Holy Ghost," 2 C. xiii. 14, *i.e.* that *com munication* and indwelling of the Holy Ghost the Comforte by which the blessing of God the Father and the Sor the grace of Christ, and the love of God are bestowed o man.

= sacrament of the Lord's Supper; the strongest an closest bond of Christian fellowship.

N.B. To "excommunicate" = to put out of com munion or fellowship. See S. Jno. ix. 22, 34 (marg.).

Confirm = to make firm or strong: to strengthen "An instruction, &c., before he be brought *to be confirme* by the Bishop." "May themselves .... ratify and *co firm*" (what sponsors promised for them) Pref. Conf. "*Confirming* the same in your own persons," Qn. Conf "*Strengthen* them we beseech Thee." "*Confirm* this fi in us evermore," B.S. "*Confirm* and strengthen yo all goodness," Abs. C. S.

Continual = that which does not cease or lasting; that which is done or made over and over a as continual rain, noise, drought, &c. "*Continual* re brance of His death;" "to Him let us give *con* thanks," Exh. C. S.; "A merry heart hath a *con* feast," Pr. xv. 15; "Lest by her *continual* comi weary me," S. Luke xviii. 5; "*Continual* sorrow heart," Rev. ix. 2; "*Continual* dew of Thy bl *Pr. for Clerg.* and People.

Continue = abide; to remain in the sam

ever remain; to last. "I may *continue* in the same;" "not ashamed . . *continue* Christ's faithful" &c., B. S., see 1 S. xiii. 14; Job xv. 29; Ps. xxxvi. 10; S. Matt. xv. 32; S. Jno. ix. 31; Rev. vi. 1; C. i. 23; S. Ja. iv. 13.

Covet = to lust after; to desire with zeal, with eagerness, with earnestness. The English word *covet* is used in a good sense, 1 C. xii. 31, xiv. i. 39—in a bad sense, R. vii. 7, xiii. 9.

N.B. The word covet in Comdt. x. is exactly the same word in the Greek as is translated to *desire*, S. Luke xxii. 15, "With desire I have desired"; therefore the evil or good of coveting depends upon the *object*. See App. 2.

Creed = "all the articles of the Christian faith"; "thy belief."

= "a confession of faith"; a summary of the most essential points of Christian truth, both as regards facts and doctrines.

= "a short form of Christian truth, provable by Scripture, and put forth by the Church.

N.B. 1. The word *Creed* is made from the *Latin* of the first two words, "I believe," *credo*.

2. There are three Creeds of the Catholic Church, viz. the Nicene and those commonly called the Creed of S. Athanasius and the Apostles.

3. The Apostles' Creed asserts the Catholic faith,
The Nicene Creed explains it,
The Athanasian Creed defends it.

4. Creeds are thought to be alluded to, S. Matt. x. 32, R. x. 10, 2 Th. ii. 15, 2 T. i. 13.

5. Traces of Creeds are found, A. viii. 37, 1 C. xv. 3—8, 1 T. iii. 16, vi. 12.

Crucify = to fasten to a cross a living, human, naked body, *either* by nails driven through the palms of the

hands and through the feet, or by ropes round the wrists and ankles: the latter if death were to be made more lingering.

The cross was of three different shapes, either like an X, or thus T, or thus †.

= to mortify, G. v. 24; "*mortify* and kill all vices" &c., C. Innoc. D.

Daily = "day by day"; from day to day; day after day; every day; Ps. lxxii. 15. Obs. "all the days of my life," "our *daily* bread." In the Lord's Prayer it means "sufficient or needful for the day."

Dealing = practice, doings, business, transactions, intercourse one with another. 1 S. ii. 23, Ps. vii. 16, S. Jno. iv. 9.

Death = a separation of the soul from the body: "forasmuch .... God to take unto Himself the *soul* of... we commit his *body*" &c., Bl. S.; "giving up the ghost," S. Matt. xxvii. 50, S. Mk. xv. 37; "He poured out his soul unto *death*," Is. liii. 12.

= a state of separation from God's favour in this life on account of sin: "dead in trespasses and sins," E. ii. i.

= the separation of the whole man, body, soul, and spirit, from God's presence and glory in heaven. This is called "everlasting *death*," "the second *death*," Rev. xx. 14; "twice dead," Jude 12.

= that separation, standing apart, or aloof from sin which, if perfect and entire, would cause the Christian to have as little to do with "the works of darkness" as a man who is dead has to do with this world. "A *death* unto sin."

Defend = to protect; to compass or cover over (as *with a shield* or with wings so as to keep or ward off *dangers ghostly* and bodily), Ps. v. 12 (13 P. Bk.), xci. 4.

(P. Bk.). "Save and *defend* us in all dangers"; "*defend* us from all perils and dangers" &c.; "we being *defended* from the fear of our enemies"; "let thy continual pity ... *defend* thy church"; "*defend*, O Lord, this thy child;" see also C. 3, 5 a. Eph.; Sexag. 2, 3 S. in L.; 16 S. a. T.

Deliver = to free from; to keep safe from any one or any thing.

= to take, to draw, or to snatch out of danger or affliction. Ps. lxxi. 7; A. vii. 10; R. vii. 24; 2 C. i. 10; G. i. 4; 2 S. Pet. iii. 9. "*Deliver* us from evil;" "Good Lord *deliver* us."

= to give up to or hand over to another, S. Matt. x. 21, xx. 19, xxvi. 15; 1 C. v. 5.

Descend = to go down; as you would if you went into a grave or a well: or as the rain comes down from heaven (S. Matt. vii. 25). See S. Jno. i. 51, S. Luke iii. 22, E. iv. 9, 10, S. Jas. iii. 15. "He *descended* into hell."

Desire = to wish or pray or ask for: "what *desirest* thou of God in this prayer?" "who art wont to give more than either we *desire*" &c., C. 12 S. a. T.

Devil = a slanderer; an accuser (Rev. xii. 9, 10). "Our ghostly enemy." It is the same word as is translated 1 T. iii. 11, *slanderers*.

N.B. 1. In such an expression as "he hath a devil" (S. Jno. vii. 20) it means an evil spirit, a demon.

2. To know those works specially called "the works of the devil" you must know his names and their meaning; *e.g.* Satan (adversary, opposer, Job i. 6, Zech. iii. 1, marg. S. Matt. xvi. 23); murderer, liar, tempter; S. Matt. iv. 3, S. Jno. viii. 44.

Did = did do: "what *did* your godfathers then for *you*?"

Diligent = painstaking, constant, active: "*diligent* prayer," 2 C. viii. 22, 2 T. iii. 10 (marg.), iv. 9, 2 S. Pet. iii. 14.

Duty = my debt; what I owe or what is *due* from me whether to God or to my neighbour: "render to all their dues," R. xiii. 7.

N.B. 1. "Give my *duty* to such a person" means "say to such a person that I feel that respect to him which is *due* from me to my betters."

2. A soldier or policeman is said to be "on *duty*" when it is his turn to do the work of a soldier or policeman.

Elect = chosen: "I have chosen you out of the world," S. Jno. xv. 19; "but for the *elect's* sake whom he hath chosen (elected), S. Mk. xiii. 20; "they shall gather together his *elect*," S. Matt. xxiv. 31; "accomplish the number of thine *elect*," Bl. S.

N.B. All the baptized or the members of Christ's Church are called in the Catech. "the *elect* people of God."

Everlasting = lasting or enduring for ever: ever-living, that will never die or never end: "incorruptible and that fadeth not away," 1 S. Pet. i. 4; eternal, "Almighty and everliving God," P. Ch. Mil. and Post C.

= eternity, Ps. xli. 13, cvi. 48, Hab. i. 12.

Evil = "all sin and wickedness" (in heart and life); "our ghostly enemy and everlasting death."

= "all adversities which may happen to the body and all evil thoughts which may assault and hurt the soul," C. 2 S. in L.

N.B. refer to first five *deprecations* in Litany, "from all evil" &c.

Evil-speaking = wounding another's character and *good fame (as a talebearer,* Lev. xix. 16; or a backbiter,

R. i. 30, 2 C. xii. 20 does): saying unkind things, and repeating evil of others: "foolish talking," E. v. 4.

N.B. The word which in the English is "*evil speakings*" (E. iv. 31), is in the Greek *blasphemies;* and blasphemy (as regards man) is *blasting* (hurting, injuring) a man's *fame* or reputation.

Examine = to try, prove (as refiners do metals by fire, Mal. iii. 3, 1 C. iii. 13, 1 S. Pet. i. 7).

= to put to the proof (2 C. xiii. 5); to question, in order to pass judgment or sentence (as a judge tries a prisoner, S. Luke xxiii. 14); "*examine* whether they repent &c."); "*examine* your lives and conversations" &c. 1 Exh. C. S.

N.B. The same Greek word which is translated "*examine*" in A. iv. 9, xii. 19, xxiv. 8, is translated "*search*" A. xvii. 11: "they searched the Scriptures daily." See 1 C. xi. 28; 2 C. xiii. 5.

Exodus = a departure or going out; "Joseph remembered the *departing* (exodus) of the children of Israel," H. xi. 22.

N.B. The same Greek word is used for the *decease* or departure out of this life, S. Luke ix. 31, "spake of his decease;" and 2 S. Pet. i. 15, "after my decease."

Faith = belief, trust, confidence: "*faith* whereby they stedfastly believe the promises of God;" "lively *faith* in God's mercy;" "draw near with *faith* and take," Exh. C. S.; "without *faith* it is impossible to &c., for he that cometh &c., must *believe*" &c., H. xi. 6.; see R. x. 9, 10.

= that feeling in a Christian's heart (R. x. 10), the fruit of the Spirit (G. v. 22), and the gift of God (E. ii. 8), which makes him sure that what God has said, promised *or threatened, is* true, will be done and will happen.

N.B. "the Faith" = "all the articles of the Christian faith or of thy belief": all that it is necessary for a Christian to believe: "*the faith* once (for all) delivered to the saints," Jude 3. "I have kept *the faith*," 2 T. iv. 7; "that it may please thee to rule her heart in *thy faith*," Lit.

The Faithful = those full of faith: "the household of faith," G. vi. 10; "received by the *faithful*": those connected with us in Christian belief: they who are of the family of God: those that believe to the saving of the soul, H. x. 39. See Abraham, R. iv. 9—22, G. iii. 6—9; Syro-Phœnician, S. Matt. xv. 21—8; Centurion, S. Matt. viii. 5—10; S. Mk. ix. 24, A. viii. 37.

False = that which deceives; which is lying, not true, or truthful, or just, or lawful: *e. g. false* weights, balance, Pr. xi. 1; "*false* witness"; *false* Christs, prophets, S. Matt. xxiv. 24, 1 C. xv. 15. So a lie = a *false*hood because it hides or covers or is a hood to what is *false* or untrue.

Flesh = the body, the lower part of our nature (which ought to be subject to or obey our spirit, *i. e.* our reason and conscience).

= "the old man"; our corrupt, or sinful, or fallen nature, E. iv. 22; G. v. 16, 17, 24; S. Jno. iii. 6; see R. vi. 12, viii. 13; 1 C. ix. 27.

N.B. This *flesh* has desires or lusts, such as *hunger, thirst, love* of a fellow-creature, and of *rest* when tired; all which become sinful when they are so masterful as to make a man a glutton, a drunkard, a fornicator, or a sluggard.

Forgive = to pardon; to remit as debts, sins, offences, *S. Matt. xviii. 27;* "Father, *forgive*" &c., S. Luke xxiii. *34;* "*forgive* us our trespasses;" see C. a. Abs. V. S.,

"who dost so put away the sins" &c.; "impute not unto him (lay not to his charge) his former sins."

Forgiveness = remission, pardon, absolution: A. v. 31; E. i. 7; H. ix. 22; "*forgiveness* of sins"; "one baptism for the remission of sins," N. C.

Form = "outward and visible sign": the manner in which anything is done: a ceremony or outward rite: "a *form* of prayer" is the exact words to be used.

Forsake = to leave, quit, go away from, give up, or desert: "repentance, whereby we *forsake* sin;" "when my father and mother *forsake* me," Ps. xxvii. 10; let the wicked *forsake* his way," Is. lv. 7; see H. xiii. 5.

Gates = entrance into a city: "when He came nigh to the *gate* of the city," S. Luke vii. 12; "they watched the *gates*" &c., A. ix. 24; "Jesus suffered without the *gate*," *i. e.* without the city, H. xiii. 12; "the stranger that is within thy *gates*."

= a door: at the Beautiful *gate* of the Temple," A. iii. 10, see A. xii. 10.

= power or dominion: "thy seed shall possess the *gate* of his enemies," Gen. xxii. 17; "the *gates* of hell (or the grave) shall not prevail against (overpower) it"—*i. e.* the Church of Christ—S. Matt. xvi. 18. The power of death will be but for a time over the members of Christ's mystical body, who through the grave and gate of death will pass to a joyful resurrection.

Generally = universally; generically as opposed to individually; for all of the *kind*, or *genus*, or race of men, 2 S. xvii. 2; Jer. xlviii. 38: "*generally* necessary to salvation;" "this kingdom in general;" general confession, thanksgiving, &c.; "*generally* set forth," Art. xvii.

= *in general*, commonly, in ordinary cases; as a general

rule, to which there may be exceptions; *e. g.* it is generally cold in winter and hot in summer.

Generation = a single succession of men from father to son, S. Matt. i. 17.

= a race or set of men living at the same time, S. Matt. xi. 16; H. iii. 10.

Ghost = a spirit; Holy Ghost = Holy Spirit: "God is a Spirit," S. Jno. iv. 24; "a spirit hath not flesh and bones," S. Luke xxiv. 37—9.

Ghostly = spiritual, *i. e.* not with a body (*e. g.* "*ghostly* dangers," "*ghostly* enemy"), or that affects (*i. e.* hurts or does good to) the mind and soul; just the opposite to bodily.

God = good; hence good-bye = "God be with you."

Godfather } = sponsors, sureties, witnesses (Ad. B.);
Godmother } fathers and mothers for *God's sake*, or parents in *regard to God:* persons who answer *before God* for a child at his baptism.

= Godsips, or gossips, or *related in God.*

Goodness = good things; "who is the Giver of all *goodness*" (see S. Jas. i. 17); "give *good things* to them that ask," S. Matt. vii. 11; "nourish us with all *goodness*," C. 7 S. a. T.

= kindness: "and this I trust .... of His *goodness*" &c.; "the *goodness* of God leadeth" &c., R. ii. 4; "dost assure us thereby of Thy favour and *goodness*," 2 Pr. Post. C.

= that bent of mind which leads a man both to will and to do what is good. R. xv. 14; G. v. 22.

Goods = "all that a man hath," Job i. 2, ii. 4; a man's house, wife, servants, cattle, anything that is his: "*not* covet or desire other men's *goods*"; "thou hast *much goods laid* up," S. Luke xii. 19; "give me the

portion of *goods*" &c.; S. Luke xv. 12; "the half of my *goods*" &c., S. Luke xix. 8; see 1 C. xiii. 3.

Governors = guardians or those set over an orphan or a child that has lost his parents.

= a trustee or one who manages the property or affairs of a minor, *i. e.* one who is not yet 21 years of age; see G. iv. 1, 2.

Grace = the free, undeserved favour or kindness of God: "by *grace* ye are saved," E. ii. 8; "children of *grace*," *i. e.* in favour, not in disgrace or out of favour.

= help and assistance either to do (1 C. xv. 10), or to bear (2 C. xii. 9); see H. iv. 16. "I pray unto God to give me his *grace*": "without his special *grace*": "to send his *grace* unto me": "inward and spiritual *grace*": "the *grace* of our Lord Jesus Christ."

N.B. The queen is called "most gracious" as she is the fountain of *favour* to her subjects.

Graven = cut, carved, marked, formed with a tool: "*graven* image;" "and the writing was the writing of God, *graven* upon the tables," Ex. xxxii. 16; "*graven* by art and man's device," A. xvii. 29.

Guiltless = without or free from guilt, sin, crime or blame: innocent; "will not hold him *guiltless*;" "ye would not have condemned the *guiltless*," S. Matt. xii. 7.

Hallow = to sanctify.

= to separate, set apart, consecrate to a sacred use; *e. g.* "he blessed the seventh day and *hallowed* it," *i. e.* set it apart as a holy day.

= to keep, esteem or reverence as holy or sacred; *e. g.* "*hallowed* be thy name," "sanctify (*i. e.* hallow) the Lord God in your hearts," 1 S. Pet. iii. 15.

N.B. We may hallow God's name with our hearts, 1 S. Pet. iii. 15.

with our voices, R. x. 10.
with our bodies, R. xii. 1, 1 C. vi. 20.
with our daily conduct, 1 S. Pet. i. 15.

Heart = the affections, passions, feelings of man; *e.g.* love, fear, gratitude, pity, resentment, hatred, &c.: "with all my *heart*;" "the peace of God shall keep your *hearts*" &c., P. iv. 7.

Heartily = from or with the heart: hence sincerely, eagerly, cordially, (*e.g.* core of fruit). "I *heartily* thank our heavenly" &c.; "with all my heart;" "we are *heartily* sorry for these our misdoings," Conf. C. S.; "we most *heartily* thank Thee that Thou" &c., 2 P. Post C.; "from the bottom of his heart," Rub. a. Creed V. S.

Heaven = the peculiar residence or dwelling of God, 1 K. viii. 30, 39, 43, 49.

= holy heavens or heavens of holiness, *i.e.* of separation, Ps. cxx. 6: where the blessed angels are, S. Mk. xiii. 32; whence Christ descended, S. Jno. iii. 13, 31, 33, 38; where Christ sitteth at the right hand of God, H. viii. 1; where Christ appeareth in the presence of God for us, H. ix. 24; where a reward is kept for the righteous, 1 S. Pet. i. 4, see Rev. vii. 10, 16, xxi. 4, 23, 25, xxii. 5; "Jerusalem that is above," G. iv. 26, see H. xii. 22, 3; "Jerusalem the golden."

Hell = Hades: the gathering place of all departed souls, Pr. xxvii. 20: the state of separation (from those who are still in the flesh) whether blessed or accursed: the invisible place, whither whoso descends shall be no more seen.

It includes both Gehenna or the lake of fire, (S. Matt. v. 22, Rev. xix. 20, xx. 10); the final abode of the lost, *(see S. Luke viii.* 31, the deep or abyss or bottomless *pit, Rev. ix. 1, 11);* and Paradise, S. Luke xxiii. 43, or

Abraham's bosom, S. Luke xvi. 22. "He descended into *Hell.*"

= the grave, Rev. xx. 13, marg.: refer generally to Ps. xvi. 10, lv. 15, marg., A. ii. 27, 31, S. Matt. xviii. 9, S. Luke xvi. 23.

Hereby = by this: "we are *hereby* made children of grace;" "*hereby* ye shall be proved," Gen. xlii. 15, 33; "*hereby* perceive we the love of God," 1 S. Jno. iii. 16; see 1 S. Jno. ii. 3, iv. 13.

Hold = to consider, to regard or treat (as good or bad, innocent or guilty): "he will not *hold* him guiltless"; "now therefore *hold* him (Shimei) not guiltless, 1 K. ii. 9; "I know that thou wilt not *hold* me innocent," Job ix. 28; "*hold* such in reputation," P. ii. 29 marg.; "all *hold* John as a prophet," S. Matt. xxi. 26.

= to maintain, cleave to, receive and act upon as an article of faith; to believe faithfully; to keep (whole and undefiled): "whosoever will be saved ... *hold* the Catholic faith," Ath. C.; "ye *hold* the traditions of men," S. Mk. vii. 8; "who *hold* the truth in unrighteousness," R. i. 18, see Rev. ii. 14, 15.

Honour = to reverence, respect, esteem, 1 S. Pet. ii. 7, 17, marg. "*honour* thy father &c."; "render to all their dues, *honour* to whom &c.," R. xiii. 7.

N.B. *obedience* alone might be servile (*i. e.* that of a slave) without honour; or *obedience* to fallible mortals might lead astray, but *honour* is safe; for where superiors (those above us) are imperfect or mistaken, they may still be honoured for His sake who has set them over us.

Honour is the point in which the trial commonly lies.

Love, obey, succour, might each mislead one way or other. *Honour* unites all as far as they are safe; (*Conversations* on Catech. p. 139).

House = a dwelling; a place in which a man lives; a mansion, (S. Jno. xiv. 2), which really means a resting or abiding place, as in Scotland the *manse* is the Parson's home: a household, A. x. 11, H. xi. 7; kindred, relations, lineage, S. Luke i. 27, 2 S. vii. 18.

Image = a statue or bodily representation of any thing or being in heaven above, on the earth or under the earth: a figure, medallion. "Thou shalt not &c., a graven *image*," "unto an *image* like &c., R. i. 23, Dan. iii. 1; "whose is this *image?*" S. Matt. xxii. 20.

N.B. to *imagine* a thing is to make a picture of it in the mind, so that you seem to see it before your eyes. See 2 C. iv. 4, C. i. 15.

In = towards: "*in* them that love me."

Indeed = in reality, in truth, actually: "verily and *indeed* taken;" "will God *indeed* dwell on the earth?" 1 K. viii. 27; "the Lord is risen *indeed*," S. Luke xxiv. 34; "an Israelite *indeed*," S. Jno. i. 47; "my flesh is meat *indeed*," S. Jno. vi. 55; "honour widows *indeed*," 1 T. v. 3.

Infant = one who cannot speak or is too young to speak for himself; "why then are *infants*" &c.? Hence any one who is not 21 years old (*i. e.* of age) is according to the laws of England called "an infant," because he is not allowed to speak or act for himself, but must do so through his parents, or guardians, or trustees.

Inheritor = an heir; one who has a birthright; one who has a right and title to some future possession, honour, or privilege; either by birth (H. i. 2), or by free gift S. Luke xii. 32, R. viii. 17, G. iv. 7, Tit. iii. 7, S. Jas. ii. 5, 1 S. Pet. i. 3—5. "*inheritor* of the kingdom of heaven"; "an *heir* of everlasting life," B. S.; "this is the *heir*," S. Matt. xxi. 38. Naboth, 1 K. xxi. 10. Daughters of *Zelophehad*, Num. xxvii.

= a possessor, R. iv. 13, 14, H. vi. 12, xi. 7. Hence an inheritor signifies not merely an heir of something future, but also a partaker of something present.

An Instruction = a passing over of things which ought to be known from one mind to another.

= a formulary or form of words (in the shape of question and answer) by which any one is taught.

I would = I wish, I should like: "as *I would* they should do unto me," S. Matt. vii. 12; "*I would* there were a sword," Num. xxii. 29; "whom they *would*," S. Matt. xxvii. 15; "of the fishes as much as they *would*," S. Jno. vi. 11; "*I would* thou wert cold or hot," Rev. iii. 15; "good works that thou *wouldest* have done," C. 20 S. a. T.; "nor *wouldest* the death of a sinner," C. Good F.

Jealous = full of zeal; that cannot bear any rival; "thou shalt worship the Lord thy God, and Him *only* shalt thou serve," Ex. xxxiv. 14; S. Matt. iv. 10: that will not endure, without punishment, that the love, honour, worship and service due to Himself should be given to anyone else; "I am a *jealous* God"; "I have been *jealous* for the Lord of Hosts," 1 K. xix. 10, 14; "for I am *jealous* over you with a godly jealousy," 2 C. xi. 2.

Jesus = Jeshua, Oshea, or Joshua, or Jehoshua (Num. xiii. 16).

= Saviour; "call his name Jesus; for ... *save*" &c., S. Matt. i. 21. (See A. vii. 45, H. iv. 8, where Jesus means Joshua.)

N.B. Jesus not a distinctive title, A. xvii. 7, xxv. 19. Jesus is our Saviour because He preached, procured, and bestows salvation, A. iv. 12.

Judge = to try; as a judge does when he comes to the assizes to find out whether prisoners are guilty or

innocent of the crimes for which they were summoned and taken up by the police, or a constable, or a sheriff's officer. "to *judge* the quick and the dead"; "the Father *judgeth* no man," S. Jno. v. 22; "a day in which He will *judge* the world," A. xvii. 31, 2 T. iv. 1, 1 S. Pet. iv. 5.

N.B. When applied to man it means "to pass an opinion."

Just = honest, upright, actuated or moved to do what is right; S. Matt. i. 19; S. Luke xxiii. 50; "true and *just* in all my dealings"; "a *just* weight and balance are the Lord's," Pr. xvi. 11, see S. Luke xix. 36.

Keep = to observe, be heedful of, to "mind," and hence to obey; "to *keep* God's holy will"; "incline our hearts to *keep* this law," Kyrie E.; "remember to *keep* holy (sanctify) the Sabbath day."

= to preserve, guard, protect, shelter, defend as in a garrison: "that he will *keep* us from all sin"; "the peace of God shall *keep* your hearts," P. iv. 7.

N.B. The same Greek word for *keep* in this verse is translated "*kept with a garrison*," 2 C. xi. 32. Hence "the keep" of a castle is the innermost place of safety to which all within retire when the outer works and court-yards are taken by the enemy.

= to keep under: "to *keep* my body in temperance;" here it means also to preserve.

Kingdom = the land, or country, or dominion and peoples over whom a sovereign (*i. e.* a king, or queen, or monarch) rules or reigns: "Thy *kingdom* come."

N.B. God's kingdom is threefold—

(*a*) of power or providence, 1 Ch. xxix. 11, Ps. xxii. 28, Is. xxxvii. 16, Dan. iv. 32, S. Matt. v. 45, C. 8 S. a. T.

(*b*) *of grace*, over the hearts, minds and lives of men, *C. i. 13*, Rev. xi. 15; see Pr. all Cond. of Men.

(*c*) of glory: 2 S. Pet. i. 2: "that it may please Thee to accomplish ... and hasten Thy *kingdom*," Bl. S.

The Land = of Canaan, Ps. cxxxv. 11; of the Hebrews, Gen. xl. 15; of Israel, 1 S. xiii. 19; Judah, Deut. xxxiv. 2; Holy Land, Zech. ii. 12; Promised Land, Deut. xxiii. 5; Lord's Land, or the Land of God, Jos. ii. 9; Palestina, Ex. xv. 14; "the glory of all lands," Ezek. xx. 6. 15. See H. iii. 18, 19, iv. 1, for its typical character.

Learn = to get "by heart:" see 2 T. iii. 14, Rev. xiv. 3; "an instruction to be *learned*" &c.

= to understand, comprehend: "so soon as he shall be able to *learn*."

= to acquire a custom or habit; to get into the habit or way of doing a thing (see 1 T. v. 13, Tit. iii. 14); "which thou must *learn* at all times to call for."

= to receive or get knowledge or instruction, 1 C. xiv. 31, S. Matt. ix. 13; to take heed, 1 T. i. 20.

N.B. In the P. Bk. version of the Psalms to *learn* often means to *teach*; Ps. xxv. 4, 5, cxix. 66.

Life = living; the passing of life from day to day; "that state of *life*;" the spending our days from birth to death.

= a state of holiness and blessedness: "everlasting life," 2 T. iv. 8, S. Jas. i. 12.

Likeness = any one thing like another thing, whether graven, painted, cut out or photographed; as a portrait, picture: "nor the *likeness* of anything."

= features of a countenance.

Lively = living, life-giving: "*lively* faith in God's mercy;" the opposite to a dead faith, see S. Jas. ii. 20, 26; "*lively* (life-giving) oracles," A. vii. 38; see S. Jno. iv. 10, 14, vi. 51; H. x. 20; 1 S. Pet. i. 23; "*living* waters;"

"*living* bread;" "*living* way;" "*living* word of God;" "*lively* hope," 1 S. Pet. i. 3; "*lively* stones," 1 S. Pet. ii. 3.

Lowly = lowlily, humbly, modestly; the very opposite to pertly, forwardly, proudly, or "uppishly."

The word is used only as an adjective in the Holy Scriptures, see S. Matt. xi. 29; S. Jas. iv. 6; 1 S. Pet. v. 5.

Lying = speaking willingly or knowingly what is not true in order to deceive; telling a falsehood (see **False**); "my tongue from *lying*."

= bearing false witness.

N.B. Gehazi, 2 K. v.; Ananias and Sapphira, A. v.; S. Peter, S. Matt. xxvi. See Ps. lii. 3, cxix. 29, 163, Pr. vi. 17; E. iv. 25.

Lust = desire, concupiscence. The same Greek word (epithumia) is translated *desire* and *lust;* hence there are—

(*a*) good desires, S. Luke xxii. 15; P. i. 23; 1 Th. ii. 17; and—

(*b*) "sinful lusts" (see under word **Flesh**); S. Mk. iv. 19; S. Jno. viii. 44; R. i. 24, vi. 12, vii. 7 (marg.); 1 S. Jno. ii. 16. "What man is he that *lusteth* to live," Ps. xxxiv. 12, P. Bk. vers.

Malice = the desire of hurting or bringing evil on another; "to bear no *malice* in my heart," E. iv. 31, C. iii. 8, Tit. iii. 3, 1 S. Pet. ii. 1; "if any of you be .... in *malice* or envy," Exh. C. S.

Mankind = the human race as distinguished from the angels (H. ii. 14—16), and from "all the world," which includes the whole animate and inanimate creation; see N. C.

= "all sorts and conditions of men:" "in whose hand is the breath of all *mankind*," Job xii. 10; "for every kind of beast hath been tamed of *mankind*," S. Jas. iii. 7, marg.

Manner = sort or kind: "no *manner* of work;" "see what *manner* of stones are here," S. Mk. xiii. 1; "forgetteth what *manner* of man he was," S. Jas. i. 24; see S. Luke xxiv. 17.

What Meanest Thou? = what do you *understand* or *say to be the meaning?*

Means = a medium, an instrument; the way or thing by which you do or get anything: "a *means* whereby we receive;" "they sought *means* to bring him (palsied) in," S. Luke v. 18; "by what *means* he now seeth" &c., S. Jno. ix. 21, see 15; "that I might by all *means* save some," 1 C. ix. 22.

N.B. A bell-rope, a pump, a channel, ditch or conduit; labour to gain daily bread.

Member = a limb, a part: "a *member* of Christ," *i. e.* of Christ's body, the Church; R. xii. 5, 1 C. vi. 15, xii. 27, E. iv. 25, v. 30; "we are very (true) *members* incorporate in the mystical body of God's Son," C. S.

N.B. "members" sometimes means "fleshly or carnal appetites," see Col. iii. 5, S. Jas. iv. 1.

Merciful = full of mercy: "that He will be *merciful* unto us."

Mercy = pity, compassion, tenderness, unwillingness to punish; readiness to forgive and to deal tenderly with the faults, failings, weaknesses and opinions of others. S. Luke i. 78, Tit. iii. 5 (see H. iv. 16), E. ii. 4; "shew *mercy* unto thousands;" "this I trust He will do of His *mercy*."

N.B. Shakespeare, *Merchant of Venice*, Act IV., Scene I.

Mind = the thinking power, the thoughts, intentions: "with all thy *mind;*" "the peace of God shall keep your .... *minds*," P. iv. 7.

Murder = the wilful shedding of man's blood.

= taking away the life or killing a person unlawfully *and with malice*, and not by accident or mischance: Ex. xx. 13, xxi. 14, Num. xxxv. 16.

= suicide or self-murder when a person is in his right mind. This is called *felo de se*. The Prince of Life alone, who had power to take His life up again, had power to lay it down, S. Jno. x. 18.

= hatred, in God's sight, 1 S. Jno. iii. 15; "he that smiteth his neighbour secretly, and taketh reward to slay the innocent" is guilty of murder, see Commin. 8.

N.B. Killing without malice, yet by carelessness, is called "*manslaughter*," Deut. xix. 4; Num. xxxv. 6 &c. For the power and right of rulers to put criminals to death, see R. xiii. 4, Art. xxxvii.

Name = that by which a person or thing is known. Hence the *Name* of God means not only His titles as Jehovah, the Lord God, Jesus Christ, the Holy Ghost, but all things upon which He has put His Name, *i. e.* everything by which His excellence and character is made known to us; as His Word, house, day, ministers, sacraments, people. "Thou shalt not take the *Name*...in vain;" "Hallowed be Thy *Name*." See 1 S. Pet. iii. 15; 1 C. xi. 27, 29.

= that revelation of God which He has been pleased to vouchsafe to us His creatures. See Ps. cviii. 1; cxlviii. 13; Is. l. 10; S. Jno. xii. 28.

Necessary / **Needful** = that which we need or want or cannot live without. "All things that be *needful*"; "generally *necessary* to salvation." "No greater burden than these *necessary* things," A. xv. 28; "let ours learn to profess honest trades for *necessary* uses" (*i. e.* with reference to the necessary wants), Tit. *iii. 14, marg.*

Neighbour = every one with whom we have to do and to whom we have an opportunity of doing good: "to do unto *all men* as I" &c., S. Luke x. 36; see G. vi. 10.

= one who dwells near another, 2 K. iv. 3.

= a fellow-labourer, A. vii. 27.

Obey = to do what you are told or ordered to do: to hearken and attend to the advice and wishes of those set over us. "Children, *obey* your parents, E. vi. 1.

N.B. The Greek word for *obey* here means to hearken to with all humble submission, and implies both reverence and obedience. "Obey them (*i. e.* your clergymen) that have the rule over you" (*i. e.* guide, marg.), H. xiii. 7; "servants, *be obedient to* (obey) your masters," E. vi. 5; "teach the younger women *to be obedient* to their own husbands," Tit. ii. 5; 1 S. Pet. iii. 6; "put them in mind to *obey* magistrates," see 1 C. for Queen C. S.; Tit. iii. 1; R. xiii. 1; 1 S. Pet. ii. 13, 14; "will you reverently *obey* your ordinary (*i. e.* bishop)?" see Form and Manner of making of Deacons and ordering of Priests.

Of = by, or by the power or assistance of: S. Matt. xv. 5; S. Mk. vii. 11; S. Jno. vi. 65. "Thou art not able...*of* thyself."

= from: "not that we are sufficient (or able) as *of* ourselves...but our sufficiency (our ability or power to do) is *of* God," 2 C. iii. 5.

= over: *e. g.* "King *of* kings."

= the origin, source, or substance out of, or from which, anything is made: *e. g.* "an image *of* gold;" Gen. ii. 23; R. ix. 21; Dan. iii. i. "God *of* God," N. C.

= liable to, exposed to: "children *of* wrath:" or *of* may signify the nature of the person signified, *e. g.* "son *of* peace;" "Son *of* God;" "generation *of* vipers."

= according to, owing to: "*of* His mercy and goodness."

Ordained = appointed, instituted, ordered, commanded: "*ordained* by Christ Himself;" "so *ordain* I in all the churches," 1 C. vii. 17; "so hath the Lord *ordained*, 1 C. ix. 14; "the powers that be are *ordained* of God, R. xiii. 1; "and He *ordained* twelve," S. Mk. iii. 14; Tit. i. 5.

Order myself = to conduct, behave myself: "to *order myself* lowly."

Partaker = one who has a part or share of anything; a sharer: 1 C. x. 21; H. xii. 8; "the benefits whereof we are *partakers* thereby." The same word in the Greek is construed a *partner* or *companion*, S. Luke v. 10; 1 C. x. 20; 2 C. viii. 23; H. x. 33; "*partaker* of other men's sins," 1 T. v. 22; "*partaker* of the fruits," 2 T. ii. 6; "*partakers* of Christ's sufferings," 1 S. Pet. iv. 13; "*partakers* of the benefit," 1 T. vi. 2.

Pastor = a feeder, a herdsman: (hence pasture (S. Jno. x. 10, Ps. xxiii. 2), pasturage mean food for cattle); "spiritual *pastors*."

= (especially) a shepherd, (sheep-herd).

= a minister of Christ whose office and duty it is to feed (*i. e.* to shepherd, or do all that a shepherd does to and for his sheep) the sheep of Christ's flock, S. Jno. xxi. 15—17; A. xx. 28; E. iv. 11.

N.B. For the words *Pastor* and *Shepherd* as used of God, of the ministers of God and of Christ, see Ps. xxiii. 1; Is. xl. 2; Jer. iii. 15; S. Jno. x. 11; H. xiii. 20; 1 S. Pet. ii. 25 v. 4.

Perform = to practise: "by reason of their tender age they cannot *perform* them" (*i. e.* repentance and faith); 2 C. viii. 11.

= to fulfil, or to make good: *e. g.* "which promise... they are bound to *perform*," Deut. ix. 5; Jer. xxviii. 6; *S. Matt. v. 33.*

Picking = small thefts, pilfering, or petty thieving: *e. g.* taking sticks out of a hedge, or flowers, or fruit, without leave.

Pledge = a token; something given or appointed as a security.

= something to make sure that a promise to do or give anything shall be certainly kept: *e. g.* the outward and visible signs (*i. e.* what we see with our bodily eyes) of the Sacraments are *pledges* that God will give what we do not see (viz., the inward and spiritual grace). See Deut. xxiv. 6; Job xxiv. 2. "The rainbow," Gen. ix. 13.

Pomp = (literally) a procession; vain outside show or display, grandeur, vain glory: "lust of the eye and the pride of life," 1 S. Jno. ii. 16; "*pomps* and vanity;" "the *vain glory* of the world," B. S.

N.B. David, 2 S. xxiv. 2; Hezekiah, Is. xxxix. 2—4; Herod, A. xii. 21; Herod Agrippa and Bernice, A. xxv. 23.

Prayer = "the making known our requests unto God," P. iv. 6; E. vi. 18; S. Luke xviii. 1: pouring out the heart before God, Ps. xlii. 4; lxii. 8: the lifting up of the soul to God; the speaking with the heart to Him, Ps. xxv. 1; lxxvi. 4; cxliii. 8; 1 S. i. 12, 13 ("she spake in her heart"): the asking God what we desire of Him, 1 S. Jno. v. 14, 15: "to call for by diligent *prayer*."

N.B. 1. Asking *for* anything is called *supplication*, *e. g.* "Give us this day &c.;" and all the petitions in Litany which begin "That it may please."

2. Praying *against* anything is called *deprecation*: *e. g.* "Deliver us from evil;" and those petitions in Litany which end with "Good Lord deliver us."

3. Prayer for others is called *intercession*: S. Matt. v. 44; S. Jno. xvii. 9, 15, 20; S. Jas. v. 15; 1 T. ii. 1; H. vii. 25.

Promise to = to *put forth* some purpose as intended to be fulfilled by you.

= to say, declare, or affirm that you will do or will not do a thing: "they did *promise* . . . . three things;" "they *promise* them liberty," 2 S. Pet. ii. 19; "they *promised* to give him money," S. Mk. xiv. 11.

Promise, A = God's or man's word that he will do or will not do a thing: the *promises* of God made" &c.; "where is the *promise* of His coming?" 2 S. Pet. iii. 4; "He remembered His holy *promise*," Ps. cv. 42.

Purpose = to intend or settle or design beforehand to do a thing: to set one's mind upon doing it: "stedfastly *purposing* to lead a new life;" "I *purposed* to come unto you," R. i. 13; "*purposed* in the spirit to go to Jerusalem," A. xix. 21; "*purposed* (had a mind) to return through Macedonia," A. xx. 3; "as he *purposeth* in his heart," 2 C. ix. 7; "I am *purposed* that my mouth shall not transgress," Ps. xvii. 3.

Quick = living: "to judge the *quick*," *i. e.* those that shall be alive when Christ comes to judgment, 1 Th. iv. 17: "*quick* raw flesh," Lev. xiii. 10; "*quick* into the pit," Num. xvi. 30; "let them go down *quick* into hell" (*i. e.* the grave), Ps. lv. 15; "swallowed us up *quick*," Ps. lv. 15, cxxiv. 3; "the word of God is *quick*," A. iv. 12; hence a *quick*-set hedge," *i. e.* not a dead fence; "to cut the nail to the *quick*," *i. e.* to the roots; and "to *quicken*" = to make alive.

Receive = to have that which is given by another: "what are . . . we *receive* thereby?" "*receive* ye the Holy Ghost," S. Jno. xx. 22; "taken and *received*."

Redeem = to deliver from anything by paying a price: to ransom a slave or captive from the enemy; see *S. Luke i. 68*, Tit. ii. 14, 1 S. Pet. i. 18, 19, 1 C. vi. 20.

= to buy againo r back something which had been sold; Lev. xxv. 25 &c: "who hath *redeemed* me."

Refresh = to make fresh again, to comfort, to encourage, to revive, to "put in spirits:" "*refreshing* of our souls;" "for they have *refreshed* my spirit and yours," 1 C. xvi. 18; "*I will give* you *rest*" (S. Matt. xi. 28), "I will *refresh* you;" C. S.; see P. i. 20, 2 C. vii. 13.

Rehearse = to repeat, recite, or say by heart; to tell or relate: "*rehearse* the articles of thy belief;" "*rehearse* it in the ears of Joshua," Ex. xvii. 14; "*rehearse* the righteous acts of the Lord," Judg. v. 11; "Peter *rehearsed* the matter," A. xi. 4; "they *rehearsed* all that God had done," A. xiv. 27.

Remember = to call to mind, to bear in mind, to recollect: not to forget, not to let a thing slip from the mind; H. ii. 1: "*remember* that thou keep holy" &c.; "I do *remember* my faults this day," Gen. xli. 9; "I *remember* the days of old," Ps. cxliii. 5; "*remember* me when Thou comest into Thy kingdom," S. Luke xxiii. 42; "neither *remember* the five loaves," S. Matt. xvi. 9.

Remembrance = recollection, calling to mind: "with a thankful *remembrance* of His death;" "for a continual *remembrance* of His death," Exh. C. S.

= a memorial, a memento, a memory; "a perpetual *memory* of that His precious death," Pr. of Con. C. S.

Renounce = to disown or deny; S. Matt. x. 33, 2 T. ii. 12: to declare that we are enemies to, or against: to break off all fellowship with: "that I should *renounce* the devil;" "dost thou *renounce* (world, flesh, devil) .... so that thou wilt not follow nor be led by them," B. S.

Repentance = a looking back with self-punishing *pain* on past sin; called "penance" in Commin. S.

= a change or alteration of mind; H. xii. 17.

N.B. 1. "Repentance unto salvation not to be repented of" (2 C. vii. 10), *i. e.* the repentance required of those (adults) who come to be baptized, is such a change of mind as is followed by a change of conduct or behaviour from evil to good, *i. e.* a "*repentance* whereby they *forsake* sin," S. Luke xv. 18, 19.

2. A knowledge and conviction of sin must go before (2 S. xii.), and then "godly sorrow *worketh* repentance, 2 C. vii. 10; see S. Luke xxii. 61, 62; and makes a man *confess;* Ps. xxxii. 3—5; 2 S. xii. 13; S. Luke xxiii. 40, 41.

3. The following epithets of "repentance unto salvation" occur in P. Bk.: true, hearty, unfeigned, earnest, and true, serious (seriousness to his repentance, 4 p. V. S.)

Require = to need, to ask of as necessary, to demand as needful; "what is *required* of those who come &c. ?" "I *require* and charge you both," M. S.; "because it is *requisite*" &c., Exh. C. S.; "it is *required* in stewards ... be found faithful," 1 C. iv. 2.

Resurrection = the being made straight or erect again.

= the rising of a dead body from the grave; S. Jno. v. 29; A. i. 22, ii. 31, xxiv. 15; P. iii. 11; 1 Th. iv. 16; H. vi. 2; Rev. xx. 5.

= the rising of a dead body to life, H. xi. 35.

= the future life, S. Matt. xxii. 28, 30. "I believe in the *resurrection* of the body" (of the flesh, B. S., V. S.); "I look for the *resurrection* of the dead," N. C.; "all men shall rise again with their bodies," Ath. C.

N.B.—Christ is called "the *Resurrection*" (S. Jno. xi. 25) as being the cause and author of our resurrection.

Reverently = respectfully, with regard or care for: *S. Matt. xxi. 37;* "to order myself ... *reverently* to all my

betters;" "feared not God nor regarded (had reverence or respect for) man," S. Luke xviii. 2, 4; "we gave them *reverence*," H. xii. 9; Mephibosheth, 2 S. ix. 6; Mordecai, Esth. iii. 2.

N.B. Rubrics after Offertory sentences, and respecting "what remaineth of the consecrated elements."

Sabbath = rest; hence Sabbath-day = day of *rest*: "there remaineth a rest (marg. a keeping of a *Sabbath*) to the people of God," H. iv. 9.

N.B. 1. Sabbaths (in the plural) mean all the feasts or festivals of the Jews, Lev. xix. 3, 30.

2. Distinguish between Sabbath = rest,
Sabaoth = hosts or armies.

Sacrament = (generally) any thing whereby an holy thing is signified.—N.B. In this sense *matrimony* is called a Sacrament in the Homily on Swearing.

= any holy rite or mystery: "he hath instituted and ordained holy *mysteries*," Exh. C. S.; "who have duly received these holy *mysteries*," Post C. p. C. S.

= (particularly or exactly) "a visible sign of invisible grace" (Homily on Com. Pr. and Sac.)

= a means whereby we receive grace: a pledge to assure us that we do.

= a badge, token, or mark of Christian men's profession, and a certain sure witness and effectual (which be effectual because of Christ's institution and promise, Art. xxvi.) sign of grace and God's good will towards us, Art. xxv.; see Arts. xxvii. xxviii.

= "a visible sign expressly commanded in the N. Test., whereunto is annexed the promise of free forgiveness of our sins and of our holiness and joining in Christ," Hom. Com. Pr. and Sac.

N.B. This can be said only of the two Sacraments

of Baptism and the Lord's Supper ordained by Christ Himself.

(See Appendix III.)

Sacrifice = something offered up to God.

= a victim slain in honour of God, or to turn away His anger and get forgiveness: S. Luke ii. 24, xiii. 1; A. xiv. 13, 18; H. v. 1, vii. 27; "continual remembrance of the *sacrifice* of the death" &c.; "but this man (Christ Jesus) after he had offered one *sacrifice* (*i. e.* one offering) for sins for ever," H. x. 14; see E. v. 2.

= the *bodies* of Christians, R. xii. 1, Pr. Post Com.: their *services*, 1 S. Pet. ii. 5: their *praises* and *works of charity*, H. xiii. 15, 16; P. iv. 18; see C. 2 a. E.; Pr. Cons. C. S.; "accept this our *sacrifice* of praise and thanksgiving," Pr. Post C.

Saints = every one who is set apart, separated for or dedicated to, or called to the service of God. "Grant that . . . is dedicated to Thee may also be endued" &c., B.S.

N.B. 1. All the members of Christ's Church are styled "*saints*" by S. Paul at the beginning of his Epistles, whether walking worthy or unworthy of their vocation, R. i. 7; 1 C. i. 2; 2 C. i. 1; E. i. 1; see 1 C. vi. 1.

2. So whole Jewish people called "a holy nation," Deut. vii. 6; and the two divisions of the Temple are called "the Holy place" and "the Holy of Holies."

= every one who is holy in heart and life, *i. e.* "sanctified in Christ Jesus," 1 C. i. 2; "purifying their hearts by faith," A. xv. 8, 9; "holy in all manner of conversation," 1 S. Pet. i. 15; "communion of *saints*;" "grant us so to follow Thy blessed *saints* in all virtuous and godly living," C. All S.

Salvation = safety (both ghostly and bodily): a saving, a preservation: "state of *salvation*:" "prepared

an ark to the *saving* of his house," H. xi. 7; "neither is there *salvation* in any other," A. iv. 12.

N.B. 1. The word *health* sometimes means *salvation*, as, "there is no *health* in us;" "for this is for your *health*" (*i. e.* safety), A. xxvii. 34; so also "*saving health*:" see Ps. lxvii. 2; Pr. all Cond. of Men.

2. Jesus Christ is not only called "the Author of eternal salvation," H. v. 9, but *Salvation* itself; see S. Luke ii. 30; Is. xxvi. 1 (omitting words in italics).

3. The Latin word *salus* (from whence *salut*ary) means both *a sound state of health*, and *safety*.

Sanctify = to make holy, to cleanse; "who *sanctifieth* me;" "but ye are washed, but ye are *sanctified*," 1 C. vi. 11; see 2 Th. ii. 13; 1 S. Pet. i. 2.

= to separate, set apart or consecrate both persons and things from a common unto a holy or sacred use, *e. g.* the Temple, Churches, Priests, Churchyards (or Cemeteries, *i. e.* sleeping places for dead bodies), Tombs, &c. ("Sacred to the memory"); "*sanctify* this water to the mystical washing away of sin," B. S.; see Lev. xxvii. 14 &c.; also Is. xiii. 3, "I have commanded my *sanctified* ones," *i. e.* the heathen armies of God's wrath.

Serve = to act or behave as a subject ought to a king: "that we may *serve* him as we ought to do;" "that we and all her subjects may faithfully *serve*," Pr. for Q. C. S.

Sign = token, emblem: that by which anything is shewn or pointed out: that which being set before our eyes reminds us, or makes us think of something which we cannot see, or which has been done for us, or which we have to do: *e. g.* the Cross made upon the forehead after Baptism, ("we do sign him with the *sign* of the Cross in *token*," B. S.): the laying-on of hands in Con-

firmation ("we have laid our hands to certify them (make them sure) by this *sign* of Thy favour," Conf. S.) and Ordination: the plain gold ring upon the fourth finger of a woman's left hand: the name of a street: the sign of a shop: footprints: a smile: a frown.

N.B. Sacraments are signs which represent and set before our eyes what Christ hath done for us.

Signified = meant, expressed, represented or understood by an outward sign or token: "what is the inward part or thing *signified?*" See word **Sign.**

Sin = transgression, *i. e.* stepping over the bounds of the narrow way; transgression of the law of God (lawlessness), 1 S. Jno. iii. 4; R. v. 14; 1 T. ii. 14: unrighteousness, *i. e.* iniquity (not equity), injustice, S. Matt. vii. 23; 2 C. vi. 14; 1 S. Jno. v. 17: trespass, *i. e.* falling from the right way, S. Matt. vi. 14: disobedience, R. v. 19; 2 C. x. 6; H. ii. 2: error (*i. e.* lit. ignorance), H. ix. 7; see Pr. for Sick, V. S,: debt, or what we owe to God, S. Matt. vi. 12: fault, G. vi. 1; 1 C. vi. 7: offence, R. iv. 25: a fall, R. xi. 11; see Art. ix., Original Sin: wickedness, 1 S. Jno. v. 19: evil, Eccles. ix. 3; R. vii. 19: misdoing, "we are heartily sorry for these our *misdoings*," Conf. C. S.

N.B. To be *inclined* to steal is *original* sin: to *steal* is *actual* sin: to leave undone what we ought is a sin of *omission*, a shortcoming: to do or say or think what we ought not is a sin of *commission*.

Slandering = bearing false witness in private life: "my tongue from *slandering*;" see word **Devil.**

Soberness = the curbing or checking of a spirit of lightness, and of thoughtless, careless behaviour, 1 T. iii. 2; Tit. i. 8; ii. 4, 6; 1 S. Pet. iv. 7.

= sobriety, 1 T. ii. 9, 15.

= soundness of mind, the opposite to madness, A. 25.

N.B. In such passages as 1 Th. v. 6, 8; 1 S. Pet. v. 8, it is opposed to drunkenness.

Soul = that part of man which shall never die, which is immortal.

= man's *will, purpose:* "with all my *soul.*"

Special = particular, not common, extraordinary: designed or intended for a particular purpose, suited or adapted for every species: "without His *special* grace;" "God wrought *special* miracles by the hands of Paul," A. xix. 11; the same Greek words are used A. xxviii. 2 for "*no little*" (kindness); "that as by Thy *special* grace preventing (*i. e.* going before) us," C. East. D.

N.B. 1. The Prayers and Thanksgivings to be used on "*several* occasions," *e. g.* in Ember-weeks, during the Session of Parliament, &c., are *special* Prayers.

2. *Special* services, *special* opportunity, *special* train, *special* favour &c.

Spiritual = that which relates or has to do with the *spirit* or mind or soul as opposed to the body: "dangers ghostly," *i. e.* spiritual, such as "all evil thoughts which assault and hurt the soul," C. 2 S. in L.; hence "*spiritual* Pastors = Clergymen who have the care of souls.

= relating to the Holy Spirit; proceeding from, done by Him: *e. g.* "*spiritual* songs," E. v. 19: "*spiritual* gifts," 1 C. xii. 1.

State = a situation, position: "*state* of salvation."

= estate, a condition, rank, occupation: "that *state* of life" &c.; man at his best *state,*" Ps. xxxix. 5; "the last *state* of that man," S. Matt. xii. 45; see 1 Ch. xvii. 17; S. Luke i. 48: "we humbly beseech Thee for all sorts and *conditions* of men;" "receive our prayers for all *estates* of men in Thy Holy Church," 2 C. G. F.

Steal = to take what is not our own by *stealth, i. e.* secretly.

N.B. To rob = to take our neighbour's property by force: to cheat = to do so under false pretences: to extort = to defraud by taking advantage of our position: to do mischief = to injure wantonly our neighbour's property.

Stedfastly = firmly, constantly: "*stedfastly* purposing to lead a new life;" "when she saw she was *stedfastly* minded," Ruth i. 18; "He *stedfastly* set His face to go to Jerusalem," S. Luke ix. 51.

Stranger = one who was not a Jew: see Neh. xiii. 16 &c.: Is. xiv. 1; Ex. xii. 49, xxiii. 9; S. Matt. xvii. 25.

= any one who does not belong to the family: any one staying in the house: a friend who is on a visit: a lodger who boards with us: "the *stranger* that is within thy gates:" see for application to Christians in the world, 1 S. Pet. ii. 11,

Strengthen = to make strong, to confirm, to give power to: "*strengthening* ... of our souls;" "when .... converted, *strengthen* thy brethren," S. Luke xxii. 32; "do all things through Christ *in-strengthening* me," P. iv. 13; "Lord stood ... and *strengthened* me," 2 T. iv. 17: "*strengthened* with all might" &c., C. i. 11; see C. 1 S. a. T.; 4 S. a. Epiph.

Submit = to yield, give up to, shew due obedience and respect: to be subject to: "to *submit* myself to all my governors;" "*submitting* yourselves wholly to His holy will," Exh. C. S. and V. S.; "obey them that guide, and *submit* yourselves," H. xiii. 17, marg.; "*submit* yourselves to every ordinance," 1 S. Pet. ii. 13; see Gen. xvi. 9.

Succour = to run up to for the purpose of assisting; to help: "to *succour* my father" &c., 2 S. viii. 5, xxi. 17; R. xvi. 2; "He is able to *succour* them that are tempted,"

ii. 18; "that it may .... to *succour* all them that are langer," Lit.; "with great might *succour* us," C. 4 S. A.; "by Thy appointment they (angels) . . .*succour* us" St. Mich.; "to comfort and *succour* all .... in this nsitory life," Pr. Ch. Mil.

Suffer = to undergo, or to be made to feel, pain, &c., ıer of mind or body: He *suffered* under P. Pilate;" afore I *suffer*" (death), S. Luke xxii. 15;

N.B. Christ's suffering called "His passion," A. i. 3, aning "the suffering of death," H. ii. 9, now commonly lied to all that He underwent from the agony in the den until His giving up the ghost; commemorated in ly Week, by some called "Passion Week."

He *suffered*—hunger, thirst, weariness, reproaches, efs, sorrows, temptations, gainsayings of sinners, re-ion by His own people, denial and forsakings by His ciples, agony, betrayal, false accusations; from being pped, mocked, scourged, spitted on, buffeted, crowned h thorns; from cross-bearing, nailing to cross; from ng taunted, reviled, placed between two thieves, for-en of God.

Take = to take up, to utter, to use, to apply: "thou lt not *take* the name . . . in vain."

= to lay hold of, to get from another: "*taken* and ceived."

Surety = security: Gen. xliii. 9, xliv. 32; see Philem. 19. Jesus Christ "the *surety* of a better testament," vii. 22: bondsman, Gen. xliv. 33.

= one who pledges to take upon himself the ob-ıtions of another if that other do not fulfil them.

= sponsor, *i. e.* one who answers for, and engages t his Godchild shall be taught .... what a solemn r &c.

N.B. Godparents are called *sureties* or *securities* because they bind themselves to the Church to provide that their Godchildren shall be taught and brought up in the faith of that Church.

Teacher = one who teaches: A. xiii. 1; R. ii. 20; 1 T. ii. 7; 2 T. i. 11: one who gives lessons, an instructor; 1 C. iv. 15; R. ii. 20; *e. g.* schoolmaster or mistress, a monitor, a tutor, a governess, "a pupil-*teacher*."

= a doctor, S. Luke ii. 46: "sitting among the doctors," *i. e.* teachers.

N.B. In the following texts the Greek word for *teacher* is translated *master;* S. Matt. ix. 11, x. 24; S. Luke iii. 12; S. Jno. iii. 10; S. Jas. iii. 1.

Temperance = self-restraint, self-control; curbing or checking all self-indulgence in eating, drinking, &c.: moderation in all things, and especially with regard to sensual pleasures: command over self in regard to our passions and appetites: "to keep my body in *temperance;*" "as he reasoned of righteousness, *temperance*" &c. A. xxiv. 25.

Temptation = trial, probation or proof: "God did tempt Abraham," Gen. xxii. 1, 2; see Job i. 11, 12, xxiii. 10; Deut. viii. 2, xiii. 3; 1 C. x. 13; 2 C. xii. 7, 9; S. Jas. i. 2; 1 S. Pet. i. 6, iv. 12.

= seduction, enticing to evil; see S. Luke xxii. 31; S. Matt. iv. 1; S. Jas. i. 13—15: "Lead us not into *temptation.*"

Tender = young, weak: "by reason of their *tender* age;" just as we call grown-up people "such as are of *riper* years;" or such as have "come to years of discretion" (Conf. S.), *i. e.* to that age when they may be expected to *discern*, see and know the difference between right and [redacted]rong.

Thankful = full of thanks or gratitude; grateful: "*thankful* remembrance of His death;" "let the peace of God rule... and be ye *thankful*," C. iii. 15; "be *thankful* unto Him," *Jubilate*.

Then = at that time, *i. e.* when you were baptized.

Thereby = from thence; by or by means of that: "what are the benefits whereof we are partakers *thereby*," *i. e.* the inward part; "the benefits we receive *thereby*," *i. e.* "the sacrifice of the death of Christ;" "*thereby* some have entertained angels," H. xiii. 2; "that ye may grow *thereby*," 1 S. Pet. ii. 2.

= by that way, Is. xxxiii. 21.

Trespass = transgression, error.

= a passing away from, beyond or across the right road; see under word **Sin**.

True = not false, genuine: "*true* and just in all my dealings;" "those that are departed in the *true* faith," Bl. S.; "we are *true* men," Gen. xlii. 11; see Deut. xvii. 4.

Truly = according to truth, justly, honestly, faithfully: "to labour *truly* to get mine own living;" "to serve Him *truly* all the days."

Trust, *v. n.* = to be confident, to feel sure, to have no doubt: "and this I *trust* He will do."

Trust, *v. a.* = to place confidence in, to depend upon another: "because he *trusteth*" &c., Is. xxvi. 3, 4; see Ps. cxviii. 8; S. Mk. x. 24; 2 C. i. 9; 1 T. iv. 10.

N.B. In such texts as follow it means to *hope* or expect: S. Matt. xii. 21; R. xv. 24; 1 C. xvi. 7.

Trust, *n.* = confidence, reliance, dependence, hope: "to put my whole *trust* in Him;" see Ps. xl. 4, lxxi. 5; Pr. xxix. 25; 2 C. iii. 4.

Under = in the time of: "suffered *under* Pontius Pilate."

= beneath: "those in authority *under* her."

Unto = the old word for *to:* as regards, as concerns, with reference to: "as touching:" as far as regards; "a death *unto* sin and a new birth *unto* righteousness:" "dead *to* sin;" "he died *unto* sin once," R. vi. 2, 10; "dead *to* the law," G. ii. 19.

Vain, In = to no purpose, to no end, uselessly: for a light and *vain* purpose; "thou shalt not take... *in vain;*" "*in vain* do they worship," S. Mk. xv. 9, S. Mk. vii. 7; "unless ye have believed *in vain*," 1 C. xv. 2; see 2 C. vi. 1; G. ii. 2.

Vanity = emptiness; cares, riches, pleasures of this life, S. Luke viii. 14: trifles; petty pride, *e. g.* pride of dress, good looks, cleverness; "the pomps and *vanity*" &c.; "turn away mine eyes from beholding *vanity*," Ps. cxix. 37.

Verily = truly, in truth, certainly, indeed: see under word **Amen.** "Yes, *verily;*" "*verily, verily* I say unto you," S. Jno. vi. 47; "Elias *verily* cometh first," S. Mk. ix. 12. So *very* = true; *e. g.* "*very* God of *very* God;" "this is *very* Christ," S. Jno. vii. 26.

Visit = to send good or evil upon a person; to punish, to take vengeance on; Jer. v. 9; "*visiting* the sins of the fathers;" I will *visit* their sin on them." Ex. xxxii. 34; "*visit* their transgressions with a rod," Ps. lxxxix. 32.

= to go or come to see in order to assist or benefit; to shew kindness to; to take care of: "look down and *visit* this vine," Ps. lxx. 14; H. ii. 6; S. Jas. i. 27; "came to *visit* us in great humility," C. Ad. S.

Visible = able to be seen or looked at: "an outward and *visible* sign;" "by Him (Christ) were all things created... *visible* and invisible," C. i. 16; see 2 C. iv. 18.

Vow = a solemn promise made to God: "they did promise and *vow* three things;" "it is your parts.... what a solemn *vow*," Exh. to Godp.; see Gen. xxviii. 20, 22; Deut. xxiii. 21; Eccles. v. 4; Ps. xxii. 25; A. xxi. 23, xxiii. 11.

Whereby = by which (*i. e.* means): "as a means *whereby*."

Wherein = in which (*i. e.* Baptism): "*wherein* I was made."

Wickedness = evil deeds, iniquities, A. iii. 26: badness, evil disposition, S. Mk. vii. 22; S. Luke xi. 39; 1 C. v. 8: "keep us from all sin and *wickedness*;" see under word **Sin.**

Will = desire, wish, mind: "Thy *will* be done;" "God's holy *will* and command."

N.B. The will of God is twofold—

(*a*) His secret will or purpose whereby He rules all things, Dan. iv. 35; R. xi. 33—36.

(*b*) His revealed will or that which is made known to us in the Bible, 1 Th. iv. 3; see Deut. xxix. 29; S. Luke xxii. 42; R. xii. 2; S. Jno. vi. 38.

Witness = testimony, evidence.

= words spoken to prove or shew that something is true or false, or that such and such a thing did or did not take place: "thou shalt not bear false *witness*;" "the council sought for *witness* against Jesus," S. Mk. xiv. 55; "the same came... to bear *witness* of the light," S. Jno. i. 7.

Word = the Bible, *i. e. the* Book; the Holy Scriptures; the Old and New Testaments: "the oracles of God;" "to honour... His *Word*."

World = the whole creation, *i. e.* "the heavens above, the earth beneath, and the waters under the earth," and

all things that are therein, S. Jno. i. 10; E. iii. 9; see Gen. i. ii.: "God the Father who hath made me and all the *world*;" "renounce .... of this wicked *world*."

= all mankind: "God so loved the *world*," S. Jno. iii. 16.

= evil people with all their evil ways, customs and principles: "the whole *world* lieth in wickedness" (or in the wicked one), 1 S. Jno. v. 19; "I have chosen you out of the *world*, therefore the *world* hateth you," S. Jno. xv. 19; "the friendship of the *world* is enmity &c.," S. Jas. iv. 4; "Love not the *world*" &c., 1 S. Jno. ii. 15, 16.

Worship, *v.* = to venerate, adore, *i. e.* to pray to, to praise, to offer up the heart and life to, to honour with religious services, S. Matt. iv. 10; S. Jno. iv. 24; 1 C. xiv. 25; Rev. xv. 4: "my duty towards God is ... to *worship* Him."

Worship, *n.* = honour and respect: "then shalt thou have *worship* of them," S. Luke xiv. 10.

N.B. this meaning of the verb in the Marriage Service, "with my body I thee *worship*."

Wrath = anger: "the *wrath* of man worketh not" &c., S. Jas. i. 20.

= God's holy hatred of sin with which He cannot but be angry, and which He cannot but punish: "the children of *wrath*," E. ii. 3; R. i. 18.

WORDS CONNECTED BUT REQUIRING TO BE DISTINGUISHED.

Promise and vow. 1. To say or declare to and before man that you will do or will not do a thing.

2. To do the same to and before God.

"Do ye here in the presence of God and of this congregation renew the solemn promise and vow?" Conf. S.

"I plight (I give) thee my troth." "With this ring ...:" "in the name of the" &c.: "have witnessed the same before God and this company," M. S.

Pomps and vanity. 1. Outside show, display, grandeur, the pride of life.

2. Emptiness, trifles, petty pride.

Will and Commandments. 1. "God's will is one thing; it prescribes love—supreme love to God—love to our neighbours as to ourself.

2. His commandments are different forms into which His will throws itself, at the various points where it might be violated.

1. The *will* is like a paling thrown round an enclosure.

2. The *commandments* are the different points at which the enclosure might be broken through.

Hence S. James (ii. 10) says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all;" *i. e.* he has put himself outside the whole paling, at whatever point he has stepped out of it. (DEAN GOULBURN.)

Bow down and worship. 1. Refers to the *outward* act of homage.

2. Refers to the *inward* meaning of that act.

Blessed and hallowed. 1. Refers to what the worshipper may expect from God.

2. Refers to what God requires of the worshipper.

Nor his servant nor his maid. 1. His man-servant.

2. His maid-servant.

"As the eyes of *servants* look unto the hand of their masters, and as the eyes of a *maiden* unto the hand of her mistress," Ps. cxxiii. 2.

Heart, mind, soul. 1. The seat of the affections.

2. The seat of the thoughts.

3. The seat of the will and purpose.

Love, honour, succour. 1. To shew affection and regard for—the heart.

2. To shew respect and reverence—the mind and heart.

3. To render help and protection—the body and estate.

Lowly and reverently. 1. Refers to outward bearing, demeanour, or behaviour.

2. Refers to the spirit, temper, and feeling which prompts it.

True and just. 1. Refers to matter-of-fact, to speech, promises, engagements, agreements.

2. Refers to the justice, equity, or rightness of such.

"It is *true* I made such and such an agreement with you, but it was not, under the circumstances, *just*, either as regards myself or you."

"I spoke *truly* when I said that it was silver, but I did not do *justly* when I weighed it with false weights."

Evil speaking, lying, and slandering. 1. Is a general term, and while it includes 2 and 3, refers more

specially to perjury, tale-bearing, saying unkind things, and repeating evil of others.

2. Is the offspring of deceit or underhandedness, which is *untruthfulness* in word, deed, and character.

3. Is the act of backbiting or bearing false witness in public, or in private life.

Covet nor desire. 1. A stronger expression for the craving after anything expressed by 2.

Temperance, soberness, chastity. 1. Self-restraint, the curbing self-indulgence in eating, drinking, &c.; moderation in all things.

2. The curbing or checking a spirit of lightness, and of thoughtless, careless behaviour.

3. Purity and cleanness as opposed to all filthiness of the flesh and spirit.

To keep God's &c., and to walk in the same.

1. Simply to observe, to be heedful of.

2. Implies rather the fulfilment of a positive duty than the ceasing to do evil; progress in the Divine life.

To learn and labour truly to get &c.

1. Theory: to learn how.

2. Practice: "to profess honest trades" (Tit. iii. 14, marg.), and not be idle in carrying them on.

Temptation, evil. 1. Trial, enticement or inducement to do anything, usually to commit sin.

2. Giving way under trial, yielding so as to commit sin.

Temptation is not sin, but becomes the cause of it when we give way to it.

Temptation does not make a man a sinner, but too often proves him not a saint.

Worship, serve, obey. 1. The act and duty and privilege of a suppliant.

2. The act and duty of a subject.

3. The act and duty of a servant.

Save and defend us. 1. To preserve, support, and carry us through when dangers do attack us.

2. To ward them off lest they should attack us.

"The Lord Himself is thy keeper, the Lord is thy defence," Ps. cxxi.

Sin and wickedness. 1. While it includes all "transgressions of the law, whether secret in the heart or open in the life; when coupled with *wickedness* may apply to sins which are seen of God only.

2. Applies more especially to sins of deed; those which are seen of men as well as God.

A *wicked* man must be called a *sinner*.

A *sinner* need not be called a *wicked* man.

"Our manifold *sins* (which we have committed 'by thought') and *wickedness* (which we have committed by 'word and deed')," Conf. C. S.

"*Sin* as *distinct* from wickedness may be defined to signify all failings or defects, all falling short, on the part of man, from the *weakness* of his present nature (R. iii 23): whereas *wickedness*, properly so called, signifies all evil of the nature of *wilfulness* and perversity arising from the abuse of the soul's strength of will."—*Catechist's Manual*, p. 207 n.

Mercy and goodness. 1. His forbearance and clemency, not being extreme to mark what we have done amiss: His willingness and readiness to pardon and pass by, &c.

2. His kindness and good will: His willingness and readiness to give us all we need, all good things, more than we either desire or deserve.

Verily and indeed. 1. Truly, in very truth, though mystically.

2. Really, in reality, though invisibly: "there is a

true and real participation of Christ, who thereby imparts Himself unto every soul that receives Him;" "we spiritually eat the flesh of Christ, and drink His blood;" "my flesh is true meat, and my blood is true drink," S. Jno. vi. 58; see 1 C. x. 16.

Taken and received. 1. Taken from the Priest, laid hold of, gotten.

2. Received into the body and soul of the faithful.

Strengthen and refresh. 1. Through the gift of grace, the indwelling of Christ, so that the faithful Christian can say, "I can *do* all things through Christ in-strengthening me."

2. By the gift of comfort and assurance to the faithful that their past sins are blotted out, and that there is now no condemnation to them that are thus "one with Christ and Christ with them;" so that even those who are "in trouble, sorrow, need, sickness, or any other adversity" can say, "I can *bear* and *suffer* all things through Christ in-strengthening and refreshing me."

SIMPLE PARAPHRASES OF PHRASES AND SENTENCES.

In my Baptism = when I was baptized or christened.

Wherein I was made = an acknowledgment or confession that I was not so (*i. e.* a member of Christ &c.) before, but that "being born in sin, and a child of wrath, I was hereby made a child of grace."

A member of Christ = a *limb* of Christ's body the Church, 1 C. xii. 12, 27.

= a branch of the true Vine, S. Jno. xv. 1—5. See **Church.**

The child of God = one of the family (E. iii. 15) of God, not by nature or by natural birth, but by regeneration, S. Jno. iii. 3, 5, marg.; T. iii. 5: by adoption and grace; see S. Jno. xx. 17; R. viii. 15; G. iv. 4, 5; H. ii. 11.

Kingdom of heaven = "Thy heavenly Kingdom," P. Ch. Mil.; "the land of everlasting life," 1 P. B. S.; "God's eternal and everlasting glory," Bl. S.

= Church triumphant, glorified, S. Matt. v. 20, xviii. 1—3; E. v. 25—27; Rev. xi. 15.

= Christ's Church militant (in a state of warfare) here in earth, S. Matt. iii. 2, xiii. 47, 48; C. i. 13.

Inheritor of the kingdom of heaven = one who has a right and title (not by natural birth, but by spiritual birth or regeneration) by God's free gift to the kingdom of heaven.

= those who being "very members incorporate in the

mystical body of God's Son.... are also *heirs* through hope of His everlasting kingdom," Thank. Post C.; R. viii. 17; E. iii. 29, iv. 7.

For you: in my name = in my place or stead: for me, seeing that "by reason of my tender age" I could not promise and vow these things for myself, or "in my own person."

Renounce the devil and all his works = to declare opposition to, enmity to, and hatred of the devil, &c., so that "we will not follow nor be led" by him and them, B. S.

Sinful lusts of the flesh = the desires, appetites, and feelings of our bodies or our nature which are sinful when we give way to them more than we ought: *e. g.* the desire or lust of eating is sinful when it breeds gluttony; of drinking when it leads to drunkenness &c. See **Lust, Flesh.**

The Articles of the Christian Faith = "the faith," Jude 3; "articles of thy belief," *i. e.* the Apostles' Creed; "the Catholic faith," Ath. C.; "all things which a Christian ought to believe to his soul's health," or salvation, Exh. B. S.; "God's holy word," B. S.

To keep God's holy will and commandments = to be heedful or mindful of what God wishes, and what He bids us to do and not to do.

To walk in the same = to *do well* rather than to leave off doing evil: "diligently to live after His commandments," Lit.

All the days of my life = *day by day* of my life: not that our service in a general sense is to be diffused over the whole life, but to be a daily service.

I heartily thank = I am grateful with all my heart.

Our heavenly Father = our Father which is in heaven: "the Father of (*i. e.* from) heaven," Lit.

State of salvation = a state or situation in which a person is being saved or may be saved, the opposite to a state of danger or destruction.

= a state of grace, the opposite to a state of *dis*grace or wrath.

= on the road to salvation, and in the way of being saved; see this state described 1 P. B. S., "being delivered" &c.; see A. ii. 47, "such as should be saved" = such as were being saved; so 2 C. iv. 3, "them that are lost" = them that are being lost.

ILLUSTRATION. A drowning man (in a state of danger) while being dragged out of the water is *being* put into a state of safety (salvation); when put on the bank he *is* put into a state of salvation: if he were afraid of falling in again through his own weakness, he would, as a matter of course, ask (*i. e.* pray) the friend who pulled him out and put him into a state of safety to take care of and help him, (*i. e.* to give him his grace, favour, and help, or the favour of his help), in order that he might not fall in again, *i. e.* in order that he might continue or remain in the same state of safety in which he had been once put.

State (or estate) of life = the condition or rank in which a person lives, his "calling" or occupation: "according to the *estate* of a man of high degree," 1 Ch. xvii. 17; "He hath regarded the low *estate*" &c., S. Luke i. 48; "condescend to men of low *estate*," R. xii. 16; "in whatsoever *state* I am," P. iv. 11; "angels which kept not their first *estate*," Jude 6.

Through Jesus Christ = by means of Him as the Mediator, the surety, the bondsman, of the New Covenant; for His sake: "by His meritorious cross and passion,

whereby alone we obtain remission of our sins, and are made partakers" of "this state of salvation."

His only Son = "the only-begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made," N. C.

N.B. What the Latins and English term *only*, the Scriptures and the Greeks style *only-begotten*.

Conceived by the Holy Ghost } = was incarnate
Born of the Virgin Mary } by the Holy Ghost, of the Virgin Mary, and was made man," N. C.

= "born for us; who by the operation of the Holy Ghost (S. Matt. i. 20; S. Luke i. 35) was made very man of the substance of the Virgin Mary his mother, and that without spot of sin," Prop. Pref. Ch. Day; see S. Matt. i. 21, ii. 11, 13; Is. vii. 14; S. Jno. xix. 25—27.

Suffered under Pontius Pilate = was shamefully entreated, suffered and endured the cross *at the time* when Pontius Pilate was deputy or governor of Judæa, (in the reign of Tiberius the Roman Emperor), and owing to Pontius Pilate yielding to the will of the Jews.

He descended into hell = Christ's soul, after He gave up the ghost, went down into that part of the gathering place of all the departed containing the souls of the blessed, which Christ Himself called (S. Luke xxiii. 43) *Paradise*, and (S. Luke xvi. 22) "*Abraham's bosom*;" A. ii. 25—31; E. iv. 9; see Art. iii.

He rose again from the dead = "Christ did truly rise again from death, and took again His body, with flesh, bones, and all things appertaining to the perfection of man's nature," Art. iv.; see S. Luke xxiv. 39; A. ii. 27—32; 1 C. xv. 12—20.

He ascended into heaven = He was parted from His disciples, and was carried up into heaven (there to appear in the presence of God for us), and a cloud received Him out of their sight, A. i. 9, 10; S. Jno. xx. 17; H. vi. 19, 20, ix. 12, 24; see Art. iv.

To judge the quick and the dead = to sit as a judge upon His great white throne (Rev. xx. 11—15), to try all the world; to take account of and pass sentence upon the thoughts (1 C. iv. 5), words (S. Matt. xii. 36), and deeds (2 C. v. 10), not only of all that have lived and died since the creation of man, but of all who shall be alive when He shall appear, 2 T. iv. 1; 1 S. Pet. iv. 5.

I believe in the Holy Ghost (see **I believe in God**); see Art. v.

I believe the Holy Catholic Church = I believe (1) that there is "one body," of which Christ is the head, and all baptized into Him are the members; see R. xii. 5; E. iv. 4.

(2) "That it exists really and truly, having certain marks (Art. xix.), government, properties, and privileges, (see **Church**); that it, and it only, speaks all truth according to God's Word, and is therefore to be believed," WORDSWORTH, p. 23. See Arts. viii., xx.; 1 T. iii. 15; S. Jno. xvi. 13.

The Communion of Saints = the communion, intercourse or fellowship which the saints (*i. e.* the members of Christ's Church, "the elect people of God") may have and enjoy—

1. With one another in doctrine, in sacraments, in public worship, in charity, in sympathy or fellow-feeling, 1 S. Jno. i. 7; E. ii. 19; 1 C. xii. 26.

2. With saints who have departed this life; with the Church triumphant, H. xii. 22, 23; P. iii. 20.

3. With the holy Angels, H. i. 14; S. Matt. xviii. 10; S. Luke xv. 7, 10.

4. With the ever-blessed Trinity—

(*a*) God the Father, S. Jno. xvii. 31; R. viii. 15; 1 S. Jno. i. 3.

(*b*) God the Son, S. Jno. xiv. 18—23, xv. 5, xvii. 20, 21; 1 S. Jno. i. 3, ii. 24.

(*c*) God the Holy Ghost, 1 C. iii. 16; 2 C. xiii. 14; 1 S. Jno. iv. 13.

= the mutual one-ness "which all the holy children of God, who now live or who ever have lived, enjoy by being joined together by one Spirit into one Body, in and through Christ."

N.B. This fellowship or communion is real and spiritual for each Christian according as he lives up to his calling, and is really a saint or a holy man.

The Forgiveness of sins = the remission, the pardon, the absolution, the blotting out of sins to the penitent sinner for Christ's sake, R. vi. 23.

1. That which every man that is born into the world inherits from the first man Adam, which is called *original* or *birth sin*, (see Art. ix.); and

2. All the sins "which we from time to time have most grievously committed, by thought, word, and deed, against God's divine majesty," (Conf. C. S.) which are called *actual* sins (Rub. end B. S.)

See Confession at Daily Prayer and Holy Com., also Forms of Absolution C. S. and V. S. "I acknowledge one Baptism for the remission of sins," N. C.

The Resurrection of the body = "the Resurrection of the flesh" (A. C. in B. S. and V. S.): the rising again from the grave or from the sea (Rev. xx. 13) of "these vile bodies" after they have been committed "to

the ground, earth to earth, ashes to ashes, dust to dus
or "to the deep to be turned into corruption," Bl.
Dan. xii. 2; S. Jno. v. 28, 29; 1 C. xv. 21, 35, 42—44. "
whose coming all men shall rise again with their bodie
Ath. C. "The Saviour, the Lord Jesus Christ, shall char
our vile body (the body of our humiliation) that it m
be fashioned like unto His glorious body" (or the body
His glory, S. Matt. xvii. 2, S. Mk. ix. 2, 3), P. iii. 21.

The life everlasting = eternal life; "the life th
knows no ending:" "the life of the world to com
N. C.; begun on earth (S. Jno. v. 24, xvii. 3), continued
its fulness in heaven (S. Matt. xxii. 30, 1 S. Jno. iii.
"in knowledge of whom standeth our eternal life,"
for Peace.

Hath redeemed me and all mankind = "ye w
redeemed...with the precious blood of Christ as of a la
&c., 1 S. Pet. i. 18, 19; "He is the propitiation for
sins *of the whole world*," 1 S. Jno. ii. 2.

Sanctifieth me = maketh me holy, cleanseth
from the *pollutions*, as the blood of Jesus Christ d
from the *guilt* of sin—cleanseth from all unrighteousne
see 1 C. vi. 11.

N.B. the present tense, sanctifi*eth* not sanctifi
Creation and redemption are *past* and *finished* wor
sanctification a *present, continuous*, and *progressive* o

Elect people of God = "the holy Catholic Churc
A. C.: "the one catholic and apostolic Church," N.
the Church of Christ: saints; (see word).

= people called out, chosen out (elected) of the wc
to be God's people, S. Jno. xv. 19. See **Elect.**

The land of Egypt = the land of Ham, (Ps.
23, cvi. 22), from its being first planted after the flood
Mizraim, one of the sons of Ham (Gen. x. 6).

= that part of Libya or Africa through which the river Nile runs, a part of which (*viz.* in lower Egypt and on the eastern side), was the land of Goshen or Rameses (Gen. xlv. 10; Ex. ix. 26), which lies by the south of the eastern channel of the river, and which was allotted by Pharaoh to the Israelites when Jacob went down into Egypt (Gen. xlvi. 4, 26, A. vii. 14, 15), and from whence they made their exodus under the conduct of Moses.

House of bondage = a dwelling-place wherein they were slaves (Ex. v., A. vii. 19, 34); a country under the tyranny of slave-masters.

To visit the sins &c. = to make the children of wicked, idolatrous parents feel the *consequences* (though innocent of the *guilt*) of their fathers' sins, just as is clear in cases of drunkenness, profligacy, disgrace, &c. See Ezek. xviii. 1—29.

To shew mercy unto thousands = to shew mercy unto thousands *of generations*, Deut. vii. 9.

N.B. God's blessing extends far further than his curse.

Third and fourth generation = grandchildren and great-grandchildren.

To take God's Name in vain = to take up in one's mouth or utter God's name rashly, thoughtlessly, foolishly, or falsely; such is, common swearing, profane oaths, making use of God's name in exclamations in common talk; perjury or false swearing; rash vows.

= dishonouring or putting no honour upon anything upon which God has set His name. See **Name.**

To hold guiltless = to consider, regard, or treat as without guilt, guile, blame or sin.

N.B. The expression "He will not hold him guiltless" means "that will by no means clear the guilty," Ex. xxxiv. 7; He will treat him as *very* guilty; see R. i.

16, "I am not ashamed of the gospel of Christ;" Ps. v. 4, "thou art not a God that hath pleasure in wickedness;" Eccles. viii. 13, "but it shall not be well with the wicked," so observe the common expression, "if you do so and so I will not spare you," meaning, "I will surely and severely punish."

To keep holy the Sabbath-day = a command, when given to the Jews, to hallow and observe as a day of rest those twenty-four hours between six o'clock on the evening of the sixth day (Friday) and six o'clock on the evening of the seventh day (Saturday).

= to observe (according to the custom of the Apostles and the first Christians or primitive Church) the "first day of the week," S. Jno. xx. 1, 19, 26; "the Lord's day" (Rev. i. 10), the Christian's day of rest, so that it shall be a *holy* day, on which we ought—

1. To rest from all works except works of *necessity* (S. Mk. ii. 23—27; S. Luke xiii. 15): of *charity* (S. Matt. xii. 11, 12; S. Mk. iii. 5); of *piety* (S. Matt. xii. 5, 12).

2. To lay aside as far as possible all worldly cares and pleasures (Is. lviii. 13, 14).

3. To employ ourselves in private spiritual devotion, such as prayer, Bible-reading, religious meditation; and

4. In special Church worship, and particularly, when possible, in receiving the Holy Communion (see A. xx. 7).

The stranger within thy gates = any one of "the nations" or "the Gentiles" who happened to be dwelling for the time among the Jews.

= any one staying in our house as a visitor, servant, boarder, lodger, or apprentice.

Blessed the seventh day = made it a blessing *to* the worshipper who observed it.

Hallowed it = appointed it to be kept holy *by* the *worshipper as* God's day.

That thy days may be long = in order that you may have the blessing of long life even in this world: "that thou mayest live long on the earth," Deut. v. 16; E. vi. 2, 3.

To bear false witness = to be guilty of evil speaking, E. iv. 31; lying, Rev. xxi. 8, xxii. 15; or slandering, Ps. ci. 5.

= to perjure or forswear thyself, *i. e.* to say publicly what is not true, or what is only partly true; or to say only part of the truth, after having taken an oath before a judge or a magistrate that you will speak "the truth, the whole truth, and nothing but the truth."

= to say privately amongst your neighbours, kinsfolk, or acquaintance, what is false, Lev. xix. 16.

I believe in God = I believe and trust in God with the understanding and the heart (R. x. 10); I have faith in, rely upon, look up to God with feelings of dependence, submission, obedience, reverence, affection, love (see WORDSWORTH'S *Catechetical Questions*, ch. iv., note).

N.B. This means far more than the phrase "I believe God," *i. e.* that He exists (H. xi. 6): it is as if I had said, "I put my whole trust, hope and confidence in him; I rely upon Him; I embrace Him for my God, and I adhere to Him: 'art not Thou from everlasting, O Lord my God, mine Holy One,'" Hab. i. 12; see Nicholson, p. 28.

To fear Him = to be afraid of His anger and wrathful indignation, His threats and judgments; to reverence and stand in awe of His holiness, His infinite power and knowledge. This *fearing* keeps us back from sin, make us "cease to do evil."

To love Him = to give Him the affections of our hearts. See Ps. lxxiii. 25, S. Jno. xxi. 15—17. This *loving* will make us "learn to do well."

With all my heart = with all my affections a desires.

With all my mind = with all my thoughts a intents.

With all my soul = with all my will and purpo

With all my strength = with all my powe faculties and energies: not only with the fruit of my li but with the activity of my life, R. xii. 1, Gen. Thanks.

To put my whole trust in Him = to have, a trust in, and depend on none other God but the o Triune Jehovah.

To worship Him = to hallow His Name: "to gi up ourselves to His service;" "to enter into His courts and with a pure heart, "in spirit and in truth," "meek kneeling on our knees," to go unto the throne of t heavenly grace.

= "humbly to acknowledge our sins before God; render thanks for the benefits &c., for the body as t soul" (Gen. Exh.); to draw near with faith, and du receive the holy mysteries, that we may be fed with t spiritual food of the most precious Body and Blood of o Saviour Jesus Christ.

To give Him thanks = to *be* grateful, and to *sh* gratitude to God, not only with our lips, but in our lives see Ps. ciii; P. iv. 6; Gen. Thanks.

To call upon Him = to pray to Him: "in ever thing by prayer and supplication to make known o requests unto God," P. iv. 6; C. 1 S. a. Ep.

To honour His Name = not to take it in va but to hallow it, and treat it and all things that a called by it with reverence.

To honour His Word = to have respect unto His commandments, promises and threats; to treat t

Bible (all Scripture) as God's book and not as a common book, see Rev. xxii. 18, 19; "to hear meekly Thy word, and to receive it with pure affection," Lit.; "both by their life and doctrine set forth Thy true and lively Word;" "with meek heart and due reverence they may hear and receive Thy holy Word," Pr. Ch. Mil.

To love him as myself = to love my neighbour with that truth of love (*i. e.* without dissimulation, R. xii. 9) that I love myself; the love of man to man ought to be true and not false, real and not feigned.

N.B. If the word *as* meant *as much as* instead of *like as*, then should we have to love all men equally, which would be wrong and impossible, (*e. g.* a mother love a stranger as much as her own child), and self-sacrifice (*e. g.* the act of a sister of mercy, or the volunteer crew of a life-boat), the fruit of loving others *better* than ourselves, would be out of the question.

To do unto all men as I would they should do unto me = to behave towards a neighbour just as I should wish him to behave to me if we were to change places and I was situated as he is. Illustrate this by shewing how obedience to this "golden rule" would affect all relationships, *e. g.* parents and children, husbands and wives, masters and servants, rulers and subjects, betters and inferiors, sellers and buyers, and vice versâ.

All that are put in authority under her (the queen) = all those to whom the queen either *directly* (*i. e.* herself) or *indirectly* (*i. e.* by means of others to whom she has given the power) gives the power or authority to act for her and execute the laws of her kingdom, *e. g.* from the Prime Minister down to a Parish constable.

N.B. "Lords of the Council," Lit.; "High Court of Parliament under our...queen; "the Magistrates," Lit.

Spiritual Pastors = those who are ordained to minister in holy things: "to feed the Church of God," A. xx. 28; "ambassadors for Christ," 2 C. v. 20; "messengers, watchmen, and servants of the Lord," Exh. Ord. of Pr.; "the ministers and stewards of Christ's mysteries," C. 4. S. in A., 1. C. iv. 1; "those who serve in the sacred ministry of God's Church," C. Ember Wks.

= Clergymen, whether—

(*a*) Bishops, like Timothy and Titus and the Angels of the Seven Churches in Asia, Rev. ii., iii.

(*b*) Elders, *i. e.* presbyters, 1. T. iv. 14, A. xiv. 23, (from which through the shortening *Prester* we get our word *Priest*) like those which Titus was commissioned to ordain in every city, Tit. i. 5.

(*c*) Deacons, the third and lowest order of the Ministers of Christ's Church, like S. Stephen and the rest who were ordained by the Apostles, as recorded A. vi., and whose qualifications &c. are mentioned there and 1. T. iii.

N.B. "*Clergy*, which is a general name for these three orders, comes from the Greek word clēros, a lot or portion, and signifies the body of men allotted or apportioned to God because He and His Church are their lot and inheritance." Curate is the *generic* term for all clergy (save bishops) who have the cure or care of souls: "bishops and curates," P. for Clergy, P. Ch. Mil. See APPENDIX IV.

To order myself lowly and reverently = to conduct myself with respect and humility towards those who are my "betters," or, who in God's providence are set over me; to behave in manner, looks, words and deeds with modesty and submission, and not as if I thought myself "just as good" as my superiors: "from pride and vain glory, good Lord, deliver us," Lit.

To bear malice = to have and carry in my heart a desire to hurt or bring evil upon another: "from envy, hatred, and malice, and all uncharitableness, good Lord, deliver us," Lit.

To keep my body = to preserve my body in a state of temperance, soberness and chastity.

= to keep under my body, as S. Paul says, 1 C. ix. 27, "I keep under my body and bring it into subjection," which, if more plainly translated, means, "I beat my body black and blue, and lead it about as a slave;" shewing the struggle which he had with his *lower nature*, his body —the flesh—in order that his spiritual nature might get the mastery (G. v. 16, 17), and that he might not be brought under the power of anything however lawful in itself; see 1 C. vi. 12.

To get mine own living = to earn my own livelihood; to support myself by honest labour; to earn, by the sweat of my brow, what I shall eat and drink and shall be clothed with, and where to lay my head. To obtain enough to "pay my way" without being *dishonest*, so that what I live upon is really *my own*. See Tit. iii. 14, marg.

N.B. This agrees with the prayer "give us *our* daily bread;" "*truly* to get" strengthens "*mine own*."

To do my duty = to do whatever *I ought*, both as regards God and man: to be "not slothful in business, fervent in spirit, serving the Lord," R. xii. 11; to do with my might whatsoever my hand findeth to do (Eccles. ix. 16), *i. e.* whatever my calling (or vocation) requires.

N.B. As Christians, "to walk worthy of the vocation wherewith ye are called," E. iv. 1.

That state of life unto which it shall please God to call me = my vocation or calling in this world when I am old enough to earn something for myself;

that condition of life which in the providence of God's goodness (or God's good providence) shall be my lot in life; *e.g.* a poor man, a "well-to-do" man, a rich man, a single man, a married man, a father, brother, son, servant, labourer, master, apprentice, tradesman, merchant, architect, engineer, doctor, lawyer, clergyman, &c.

N.B. God by His overruling power and will determines the bounds of our habitations (A. xvii. 26); He setteth up one and putteth down another, Ps. lxxv. 7. See 1 S. ii. 8; Ps. cxiii. 7.

Thou art not able to do these things of thyself = you have no power or strength or wisdom in yourself to do your duty to God and your neighbour, to keep God's holy will and commandments and to serve Him: "Almighty God, who seest that we have no power of ourselves to help ourselves," C. 2. S. in L. See R. viii. 26; 2 C. iii. 5; P. ii. 13.

N.B. such expressions as these: "by God's help so I will;" "I pray unto God to give me His grace;" "this I trust He will do of His mercy and goodness;" "to send His grace unto me;" "thou art not able to do these things of thyself, nor to walk in the commandments of God and to serve Him without His special grace.

Without His special grace = without the help or assistance of God's Holy Spirit given on purpose to help in every time of need; without grace for the attainment of every needful grace; every *species* of grace, *e.g.* preventing, quickening, restraining, convicting, supporting, strengthening, guiding, defending, sanctifying: "as by Thy *special grace* preventing us &c., so by Thy continual help" &c., C. Tu. E. W.; see C. 4 S. in A., 11, 17, 18, 19 S. a. T.

Diligent prayer = painstaking, constant asking

God for grace to help: "in *everything* by prayer" &c., P. iv. 6; 1 Th. v. 17; R. xii. 12; S. Jas. v. 16.

The Lord's Prayer = the Form of Prayer which our Lord and Saviour Jesus Christ put together when one of His disciples said to Him "Lord, teach us to pray, as John also taught his disciples," S. Luke xi. 1: He told His followers (S. Luke xi. 1) that they were to use this form of words when they prayed; and on another occasion that they were to pray "after this manner" (S. Matt. vi. 9), *i. e.* according to this pattern or model.

N.B. Hence we learn that forms of prayers, such as we have in our book of Common Prayer, are well-pleasing in God's sight, and assist us to worship "in spirit and in truth;" and also why the Lord's Prayer always forms a part of every separate service, see APPENDIX V.

Forgive us our trespasses, as we forgive them that trespass against us = a prayer that we may be dealt with by God *in the matter of forgiveness* just as we deal with our neighbour; refer to S. Matt. vi. 14, 15, xviii. 21—35; S. Mk. xi. 25, 26; S. Luke xvii. 3, 4; E. iv. 32.

N.B. The word "as" bears reference to the *totality* or *entireness* of the forgiveness sought by and required of us: "vis totum dimitti—totum dimitte."

Hallowed be Thy Name = may we *worship* Him as we ought to do; treat with reverence Thy name, and all things upon which Thou hast put Thy name, *e. g.* Thy Day, House, Word, Ministers, &c.

Thy Kingdom come = may we, as Thy subjects, *serve* Thee as we ought to do; as the subjects of Thy *kingdom of grace* may we so serve Thee while living in this world under Thy *kingdom of Providence*, that finally we may enter Thy *kingdom of glory*: "make Thy ways known upon earth, Thy saving health unto all nations,"

P. All Cond.; Ps. lxvii. 2: "that it may please Thee shortly to accomplish the number of Thine elect, and to hasten Thy kingdom," Bl. S.

Thy will be done on earth = may we as Thy servants *obey* Thee as we ought to do; may Thy will be done *passively* ("not my will, but Thine, be done," S. Luke xxii. 40; A. xxi. 14), as well as *actively*, S. Matt. vii. 21, xii. 50; see E. vi. 6; 1 S. Jno. ii. 13, 14, iii. 12, v. 18. "May all things happen and proceed according to the pure and holy will of God here on earth (where at present there is counteraction and interruption to that will, suspension and delay of its accomplishment) as in heaven, (where there is no opposing influence, no other principle but the will of a perfectly pure and gracious God").—WEBSTER AND WILKINSON'S *Greek Test.*

As it is in Heaven = as, or both as much as and in the same manner as it is done by the angels in heaven, *i. e.* "immediately, diligently, always, altogether, with all their strength, and without asking any questions about it;" "universally without exception, readily without delay, cheerfully without uneasiness, constantly without intermission, and sincerely without hypocrisy," C. S. Mich. and a. A.

Lead us not into temptation = "save and defend us *in* all dangers ghostly and bodily;" see Ps. xci., cxxi; C. 4. S. in A.

= introduce us not into trial without making a way to escape, that we may be able to bear it, 1 C. x. 13.

Deliver us from evil = deliver us from *the* evil one, or more generally "from all sin and wickedness, and from our ghostly enemy, and from everlasting death:" see S. Matt. xii. 19, 39; S. Jno. xvii. 15.

***Giver of* all goodness** = "fountain of all goodness:" *giver of all* good things, S. Matt. vii. 11;

= the source / the spring { from whence all good things do } come / flow;
see 2 C. Evensong; Gen. Thanks.; C. 5 S. a. E.; 7 S. a. T.; Ps. ciii.; S. Jas. i. 17.

To send His grace unto me = to grant us such a measure of His grace "that we may worship Him, serve Him, and obey Him as we ought to do;" see C. 1 S. a. T.

All things that be needful for our souls and bodies = 1. Grace, and all the means of grace which the soul requires for its health and growth in grace and fitness for heaven.

2. Food, clothing, rest, and whatever else is necessary for our body's life and comfort.

Dangers ghostly and bodily = dangers to the soul, or of a spiritual nature (C. 4 S. a. Ep.), and dangers to the body; see for both, C. 2 S. in L., and in Litany, "from all evil and mischief, &c., from fornication, lightning" &c.

To keep us from all sin and wickedness = to guard, protect, and defend us from &c.: see 2 C. Matins and Evensong; "vouchsafe, O Lord, to keep us this day without sin," Te Deum.

Our ghostly enemy = our spiritual enemy, the devil: "that wicked one" (S. Matt. xiii. 19; E. vi. 6; 1 S. Jno. ii. 13, 14); "spiritual wickedness" (marg., wicked spirits) "in high places" (marg. heavenly), E. vi. 12; "the prince and god of this world, S. Jno. xii. 31; 2 C. iv. 4; "prince of darkness," E. vi. 12; see E. ii. 2.

Everlasting death = "everlasting destruction from the presence of the Lord," 2 Th. i. 9; "everlasting fire," Ath. C.; Jude 7: "everlasting damnation," Lit.; "the second death," Rev. ii. 11, xx. 6, 14, xxi. 8; see Jude 12.

Two only = "there are two sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord," Art. xxv.

Generally necessary = *needful* for men *in general;* necessary for all of the kind, *i. e.* the *genus* or race of men: "none can enter the kingdom of heaven except he be regenerate and born anew of water and the Holy Ghost," B. S.; S. Jno. iii. 5: "except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you," S. Jno. vi. 53—56. See **Generally.**

An inward and spiritual grace = that grace or gracious favour and blessing to the *soul* which godparents pray for, and God hath promised to grant, viz. "a death unto sin, and a new birth unto righteousness," or *pardon* of past sin, present *grace*, and the promise of future *glory*.

A death unto sin = a putting sin to death; a death or dying as regards or concerns sin; the having no more to do with sin than a dying or dead man has to do with this world and the things of the world, R. vi. 2—11; C. ii. 12: "grant that the old Adam may be so buried that the new man may be raised up in him; grant that all carnal affections may die in him," B. S.

N.B. In our first birth we were dead *in* sin, in our second birth dead *unto* sin.

A new birth unto righteousness = a giving life to righteousness or righteous actions; a new or fresh life as regards righteousness; a living or "walking before God in holiness and righteousness all our days:" "grant that the new man may be raised up in him, and that all things belonging to the Spirit may live and grow in him," B. S.; "we meekly beseech Thee, O Father, to raise us from the death of sin unto the life of righteousness," Bl. S.

N.B. "In our first birth we were alive to our own lusts and affections; in our second birth we are quick and *lively to* righteous actions."

By nature = naturally, by natural birth: when I was taken out of my mother's womb, Ps. xxii. 9.

= by man's own unassisted strength, see R. ii. 14.

Born in sin = born sinners, in a sinful state, with a sinful nature, Job xiv. 4, xxv. 4; see Art. ix.

Children of wrath = children exposed or liable to suffer from the wrath of God, or from that holy hatred of sin which is revealed from heaven against all ungodliness, R. i. 18; E. ii. 3.

Children of grace = children put into a state of favour with God by adoption and grace; the opposite to children out of favour or in disgrace: see C. Chr. D.

To forsake sin = to quit or give up sin, to leave it off.

To stedfastly believe = to believe, "nothing wavering," S. Jas. i. 6; "not to stagger at the promises of God through unbelief, but to be strong in faith," R. iv. 20; "forasmuch as he putteth his full trust only in Thy mercy;" "stedfast faith in Thy Son Jesus," V. S.

Promises of God = all that God has put forth and said in His Word that He will give and do to those who are in covenant with Him—to each at his Baptism, viz., pardon, grace, glory; see 1st address to the Godparents, B. S.

By reason of = because of, owing to, through.

Their tender age = their youth, their being so very young, their being infants.

When they come to age = when they grow up (*i. e.* are of riper years) and are old enough to know the difference between right and wrong (*i. e.* when they come to years of discretion, Conf. S.); when they are old enough to be Confirmed, or to make the solemn vow, promise, and profession themselves: "so soon as he shall be able to learn what a solemn vow" &c., Exh. B. S.

The sacrifice of the death of Christ = the sacrifice for the sins of the whole world which was made by the death of Christ upon the Cross: "Almighty God ...who didst give Thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," P. of Consecr. C. S.

N.B. *A full satisfaction* as far as regards *Him to whom* it was offered; *a perfect oblation* if we respect *Him that offered* it; *a sufficient sacrifice* if we regard the *persons for whom* this was offered.

They are bound to perform = they must, they are obliged (if they would receive the blessings of the covenant) to perform; it is necessary that they should.

The benefits we receive thereby = the blessings (pardon, grace, and future glory) which we receive by the sacrifice of Christ's death.

N.B. These benefits are: 1. Removal of guilt, 1 S. Jno. i. 7; 2. Discharge from the sting of sin, R. viii. 1; 3. the weakening of the power of sin, H. ix. 14; 4. Reconciliation, C. i. 21, 22; 5. Eternal redemption, E. i. 7, 14; 6. Liberty to enter heaven, H. x. 19, 20.

To examine themselves = to search into their consciences, hearts, affections, thoughts, feelings and lives, to see if they have &c., Ps. cxxxix. 23, 24; "examine your lives and conversations by the rule of God's commandments;" "to search and examine your own consciences (and that not lightly and after the manner of dissemblers with God), but" &c., 1 Exh. C. S.

Whether they repent them truly = whether they have true, sincere repentance; such a change of mind and heart as leads them to forsake sin: "repent *you truly for* your sins past," 1 Exh. C. S.

Stedfastly purposing = firmly determining; making a strong resolution; thoroughly intending: "with full purpose of amendment of life," 1 Exh. C. S.; "I have utterly *purposed* that my mouth shall not offend," Ps. xvii. 3, P. Bk.

A new life = a fresh life; a better life: "walking from henceforth in His holy ways," Exh. C. S.; a going on unto perfection, H. vi. 1; "perfecting holiness in the fear of the Lord," 2 C. vii. 1.

A lively faith in God's mercy through Christ = a living belief (*i. e.* such a faith and trust as enables a man to "rest on the Lord," and assure his heart before Him) that God "will be merciful unto us and forgive us our sins," for the sake of what Jesus Christ hath done for us: "a lively and stedfast faith in Christ our Saviour," 1 Exh. C. S.

A thankful remembrance of His death = a grateful recollection of this truth, that Jesus Christ died for sinners: "above all things ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ," 1 Exh. C. S.

Whether they be in charity = whether they have in their hearts that Christian love towards all mankind, even towards their enemies (S. Matt. v. 44), which comes from a feeling of God's love to them: which is "the bond of peace and of all virtues" (C. Quinq.), "and without which all our doings are nothing worth, and whosoever liveth is counted dead before God," 1 C. xiii. 1, &c..

= whether they "bear no malice nor hatred in their heart;" "and be in perfect charity with all men," 1 Exh. C. S.: see the proof of this in the words (1 Exh.) "being ready.... at God's hand."

ELLIPTICAL SENTENCES WITH THE WORDS UNDERSTOOD SUPPLIED.

[*The words supplied are in Italics.*]

WHAT did your Godfathers and Godmothers then *do* for you?

That I should renounce the pomps.....*that I should renounce* all the sinful lusts of the flesh.

And walk in the same *commandments* all the days of my life.

Yes, verily, *I do think that I am bound to believe and to do &c.* as they have promised for me.

And by God's help so I will *believe and do as they &c.* have promised for me.

That I may continue in the same *state of salvation* unto my life's end.

And *I believe* in Jesus Christ, &c.

I believe He descended into hell, &c.

I believe the holy Catholic Church, &c.

Tell me how many *commandments* there be.

Shew mercy unto thousands *of generations.*

And *to keep* my tongue from evil speaking, lying, and slandering.

But to learn *to get mine own living,* and labour to get mine own living, and *to learn and labour* to do my duty in that state of life &c.

Thou art not able to do these things, *thy duty towards God and thy duty towards thy neighbour,* of thyself.

Nor *art thou able* to walk in the commandments of God, &c.

Thy will be done on earth as it is *done by the angels* in heaven.

That we may worship Him *as we ought to do.*

That we may serve Him *as we ought to do.*

That we may obey Him, &c.

And *I pray unto God* that He will be merciful unto us, &c.

And *I pray unto God* that it will please Him to save, &c.

And *I pray unto God* that He will keep us from all sin and wickedness.

That is to say, *the sacraments of* Baptism and the Supper of the Lord.

I mean an outward and visible sign, of an inward and spiritual grace given unto us: *which sign was* ordained by Christ Himself, as a means whereby we receive the same *grace*, and a pledge to assure us thereof.

What is the inward and spiritual grace *in Baptism?*

Faith, whereby they stedfastly believe the promises of God made to them in that sacrament *of Baptism.*

By reason of their tender age they cannot perform them, *i. e. repentance and faith.*

Because they, *the infants*, promise them both, *i. e. repentance and faith*, by their sureties, &c.

What is the inward part or thing signified *in the Lord's Supper?*

As our bodies are *strengthened* by the bread and *refreshed by* the wine.

Whether they have a lively faith in God's mercy, &c.

And *whether they* be in charity with all men.

THE CREED, THE TEN COMMANDMENTS, AND THE LORD'S PRAYER.

Creed.	Church's Explanation.
1. I believe in God the Father Almighty, Maker of heaven and earth.	1. *First*, I learn to believe in God the Father, who hath made me, and all the world.
2. And in Jesus Christ His only Son our Lord .... at the right hand of God the Father Almighty.	2. *Secondly*, in God the Son, who hath redeemed me, and all mankind.
3. I believe in the Holy Ghost; the holy Catholic Church; the Communion of Saints, &c.	3. *Thirdly*, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Ten Commandments.	Church's Explanation.
1st Table.	
1. Thou shalt have none other gods but me.	1. My duty towards God is to believe in Him, to fear Him, and to love Him, with all my heart, with all my mind, with all my soul, and with all my strength.

2. Thou shalt not make to thyself any graven image, &c.	2. My duty towards God is to worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him.
3. Thou shalt not take the Name of the Lord, &c.	3. My duty towards God is to honour His holy Name and His Word.
4. Remember that thou keep holy the Sabbath-day, &c.	4. My duty towards God is to serve Him truly all the days of my life.

2ND TABLE.

The whole duty of man towards his neighbour is contained in the last six Commandments, the *summary* explanation of which is found in those words, "to love him as myself, and to do to all men as I would they should do unto me."

5. Honour thy father and mother; that thy days may be long in the land which the Lord thy God giveth thee.	5. To love, honour, and succour my father and mother: to honour and obey the Queen, and all that are put in authority under her: to submit myself to all my governors, teachers, spiritual pastors, and masters: to order myself lowly and reverently to all my betters.

The Church's explanation of the four next Commandments is summed up in the sentence, "to hurt nobody by word or deed."

6. Thou shalt do no murder. Thou shalt not kill.	6. To hurt no body: to bear no malice nor hatred in my heart.
7. Thou shalt not commit adultery.	7. To keep my body in temperance, soberness, and chastity.
8. Thou shalt not steal.	8. To be true and just in all my dealing: to keep my hands from picking and stealing.
9. Thou shalt not bear false witness against thy neighbour.	9. To hurt no man by word: to keep my tongue from evil speaking, lying, and slandering.
10. Thou shalt not covet or desire, &c.	10. Not to covet nor desire other men's goods, but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

THE LORD'S PRAYER.	CHURCH'S EXPLANATION.
1. Our Father which art in heaven.	1. I desire my Lord God, our heavenly Father, who is the giver of all goodness, to send His grace unto me, and to all people.

2. Hallowed be Thy Name.	2. That we may *worship* Him as we ought to do.
3. Thy kingdom come.	3. That we may *serve* Him as we ought to do.
4. Thy will be done on earth, as it is in heaven.	4. That we may *obey* Him as we ought to do.
5. Give us this day our daily bread.	5. And I pray unto God that He will send us all things that be needful for our souls and bodies.
6. And forgive us our trespasses, as we forgive them that trespass against us.	6. That He will be merciful unto us, and forgive us our sins.
7. And lead us not into temptation:	7. And that it will please Him to save and defend us in all dangers ghostly and bodily.
8. But deliver us from evil.	8. And that He will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death.

And this I trust He will do of His mercy and goodness, through our Lord Jesus Christ: and therefore I say, Amen; so be it.

GENERAL QUESTIONS.

1. If God is the Father of all Christians, what are Christians to one another?

2. Why may the Lord's Prayer be called a Catholic Prayer?

3. Which petition is a missionary prayer?

4. What are the things needful for the soul?

5. What are the things needful for the body?

6. From which Commandment do you learn to serve God truly all the days of your life?

7. Which Commandments forbid sins of the tongue?

8. Which teaches you to get an honest living?

9. What other expressions in the Catechism teach us that we are to try and earn an *honest* livelihood (our—mine own—truly to get)?

10. Why do we use the Lord's Prayer, and observe the Lord's Day?

11. What is the name given to Church-people in the Catechism?

12. Which Commandment of the second table refers to our duty towards superiors?

13. Which to all men in general, whether superiors or inferiors?

14. Give Scriptural examples of breaches of each Commandment.

15. Why is it said "honour" instead of "obey" thy *father and mother*?

16. Is the Fifth Commandment the only one with a promise?

17. Into what distinct parts may the Catechism be divided?

18. What are comprehended under the "Name of God"?

19. Where in the Catechism do we acknowledge Christ to be our Mediator?

20. What part of the Catechism teaches what you are to do and what you should pray for?

21. Which Commandments warn us against the lust of the flesh? (7, 10.)

22. Which Commandments warn us against the world? (8, 10.)

23. Which Commandments warn us against the devil? (6, 9.)

24. In what petitions of the Lord's Prayer do we pray against these three enemies? (*Thy* will be done—*Thy* kingdom come—Deliver us from evil.)

25. Which of the Baptismal vows includes Repentance—which Faith—which Obedience?

26. What words of the Creed teach the Incarnation of Christ?

27. Where ought you to try and find the Ten Commandments? (2 Cor. iii. 3.)

28. *Why* are the Sacraments necessary?

29. How would you shew that it is the *motive* or the intention of the mind upon which depends the breaking of some of the Commandments? (2, 6, 8, 9.)

30. Give specimens of the things of which you are forbidden to make an image, &c., for the purpose of worship.

31. How was the engagement of sponsors both a *promise* and a vow?

32. What do you mean by the *Church* Catechism?

33. About what Church matters does the Church Catechism instruct you?

34. Which requisite for receiving Holy Communion gives a name to it? (Eucharist.)

35. How can you shew that the same two things are required for the two Sacraments?

36. In which answer do we make a confession and a profession at one and the same time? (Yes, verily —I will.)

37. Why are the Commandments given in the second person and future tense?

38. Why are most of them negative?

39. Which Commandment of the Ten would it be of no use for human governments to promulgate? (10th.)

40. Which five Commandments might a *robber* break or run the risk of breaking? (10, 8, 6, 9, 3.)

41. Why are *you* bound by what your Godparents promised?

42. What is the best thing to do to avoid coveting other men's goods?

43. If a grown-up person desired baptism, what should be demanded of him?

44. Where shall I find the best explanation of the Commandments and the Lord's Prayer?

45. By what other title is the Catechism called in the Prayer-Book?

46. Quote sentences from the Catechism which shew that—

(*a*) Christ died for all men.

(*b*) The Commandments forbid sins of the *mind* and *heart*.

(*c*) "*He that* endureth unto the end shall be saved."

(*d*) Every baptized child has "a chance" of getting to heaven.

(*e*) We ought to be instant in prayer.

(*f*) We are saved by the undeserved favour of God.

(*g*) The soul is immortal.

(*h*) God will punish profane talkers and irreverent worshippers.

47. Which Commandments forbid you to swear—disobey your Teachers—shew spite—tell a lie—treat the Bible with disrespect—say your prayers without thinking of them—be idle?

48. What Commandments does a boy break, who takes praise to himself for a good deed done by another—who is a miser—a glutton—a perjurer?

49. What duties does the Church say we owe—

(1) to parents;

(2) to rulers;

(3) to superiors?

50. Shew from the Catechism what—

(1) True repentance makes a man do.

(2) Prayer can do for us.

(3) Faith enables us to do.

(4) Going to the Lord's Table may do for a Christian.

51. What words do you use to shew that we have no power of ourselves to help ourselves?

52. For what two things are we taught in the Catechism to be *grateful?*

53. How many distinct meanings have the following words in the Catechism—*grace, as, keep, goodness, learn, under, kingdom, hallow, state, evil, bread?*

54. When is anything said "to be done in vain," and "to be generally necessary"?

55. By what several names are the instruction, the

instructor, and the *instructed*, by question and answer, called?

56. What connexion is there between "the Holy Catholic Church" and the clause *before* and those *after* it in the Creed?

57. Where besides in the Catechism have you seen the Decalogue?

58. Divide "thy Belief" into its several "articles."

59. Why is it necessary to express our belief in the *mode* or *manner* of Christ's death?

60. Give two *single* expressions in the Catechism which express the blessings of being baptized.

61. By what title are the Ministers of the Church called in the Catechism and in the Liturgy?

62. Distinguish between faith and "the faith."

63. What sentences in the Catechism teach us indirectly the doctrine of the "fall of man"?

64. What title in the Catechism is synonymous with "child of God"?

65. What means of grace are we told in the Catechism that we ought to use?

66. The word *grace* means both favour and help: where in the Catechism do we find this to be the case?

67. Enumerate the titles given to the Church in the Creeds.

68. Why are *water*, and *a certain form of words*, and *bread and wine*, the outward and visible signs of Christ's Sacraments?

69. By which article in the Creed do we define the exact date of Christ's death? or, tell me, from the Creed, *when* Christ died.

70. Distinguish between "all the world" and "all *mankind*."

71. What are the "elect people of God" called in the Apostles' Creed?

72. On what festivals and fasts of the Church do we commemorate the *facts* of the Creed?

73. You say, "the Holy Ghost sanctifieth me and all the elect people of God:" by what means are we taught in the Creeds that He does this?

74. By which petition of the Lord's Prayer are we taught the *measure* of obedience we should strive after?

75. Which sentence in the Catechism expresses the sovereignty of God?

76. Which Commandments are accompanied with *threats*, which with *promises*, which with a *reason*?

77. What is taught you in your "Duty towards God" as the meaning of to *have* none other God but Jehovah? (To put my *whole trust* in Him.)

78. State from the Catechism what is required of Catechumens and Communicants.

APPENDIX I.

CHURCH.

Church = "elect people of God."

= God's Household or House, E. ii. 19; Coll. 22 a. T; 1 T. iii. 15; H. iii. 6, x. 21; 1 S. Pet. ii. 5.

= household of Faith (G. vi. 10): "which is the blessed company of all faithful people" (C. S.); "the number of the children of God and heirs of everlasting life" (Priv. B.).

= "congregation of Christ's flock" (B. S.); "a congregation of faithful men," &c., Art. xix.

= "whole congregation of Christian people dispersed throughout the whole world," Canon 55.

= Kingdom of Christ or of Heaven.

= mystical Body of God's Son, 1 C. xii. 12, 27; E. i. 22: "very members incorporate in the mystical body of God's Son" (2 Pr. Post C.).

= whole body or society of persons chosen out by our Lord Jesus Christ from the rest of mankind?

= a part or branch of the whole, as the Church at Corinth, 1 C. i. 2; Seven Churches in Asia, Rev. i. ii. &c.

= a single congregation, as that in the house of Aquila and Priscilla, R. xvi. 5.

= a spiritual society or body made up of many members, of which our Lord Jesus Christ is the Head, C. i. 18.

= a society consisting of believing and baptized persons continuing stedfastly in the doctrine and fellowship of the Apostles, and in breaking of bread, and in prayers; to which were added such as were being saved, A. ii. 47.

= *a house of* prayer, 1 C. xi. 18, 22.

= *God's family*: "graciously to behold this Thy *family*," *1 C. G. F.*; see E. iii. 15.

The Church is likened in Holy Scripture to many different things, from the study of which we may learn—

1. What Christ is to, and what He does for His Church.

2. That the evil will ever be mingled with the good. (See Art. xxvi.)

3. What sort of members we each one of us are.

The *Church, i. e.* "the Kingdom of Heaven," is compared to—

A Field, S. Matt. xiii. 30; Is. v. 2.
A Threshing Floor, S. Matt. iii. 12.
A Flock or Fold, S. Jno. x. 1—16; S. Matt. xxv.
A Net, S. Matt. iv. 19.
A Body, 1 C. xii. 12—27; C. i. 18, 24; E. iv. 15, 16.
A Kingdom, S. Luke xix. 12, &c.
A Temple or Building, E. ii. 20—22.
A Family, E. iii. 15; R. viii. 14—17.
A Household, S. Mk. xiii. 34.
A Tree, S. Jno. xiv. i—8.
An Army (Church militant here on earth), E. vi. 13—17; H. ii. 10; 1 T. vi. 12; 2 T. ii. 3, 4.
Husband and Wife, E. v. 31, 32.
Bread and its particles, 1 C. x. 17.
The Ark ("the ark of Christ's Church") 1 S. Pet. iii. 20, 21.

The word *Church* or *Kirk* comes from the Greek work *kuriakē*, a feminine adjective (from *kurios* the Lord) which agrees with the noun *oikia*, a house. This is why the Church is sometimes called the Lord's House; either a "spiritual" house (H. x. 21; 1 S. Pet. ii. 5); or the building in which we worship (1 C. xi. 18, 22).

There is another word by which *Church* is expressed, viz. *ecclesia* (derived from a Greek verb which means to call forth), from which name the word *ecclesia*stical comes, meaning every thing which has to do with the Church of Christ. The Church was called *Ecclesia* because its members are *called out*—"chosen out"—(elect) of the world, S. Jno. xv. 19. *The Church* may be called "*the Society of Jesus*," for it is that society which was founded by our Blessed Lord and completed by His *Apostles*, after that He, through the Holy Ghost, had

given commandments unto them, and spoken to them for forty days of the things pertaining to the kingdom of God, A. i. 2, 3. Hence S. Paul tells "*the saints and the faithful in Christ Jesus*," i. e., *the Church at Ephesus*, that they are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone," E. ii. 20.

This Society has these *titles*—One, Holy, Catholic, Apostolical, Visible, Invisible, Militant, Triumphant, H. xii. 23.

It has four *great privileges*—

1. Communion of saints, *i. e.* its members.
2. Forgiveness of sins.
3. Resurrection of the body.
4. Life everlasting.

This Society has—

Jesus Christ for *its Founder* and *Perpetuator* by His Perpetual Presence.
Baptism for *its form of admission.*
Holy Communion for *its badge of membership.*
Union with Christ for *its privileges.*
Repentance, Faith, and Obedience for *its duties.*
Bishops, Priests, and Deacons for *its officers.*
The Bible for *its code of laws.*

APPENDIX II.

COVET—COVETOUS—COVETOUSNESS.

Covet might be translated by the word *desire*, or *desire zealously*, in the following places, A. xx. 33; 1 C. xii. 31, xiv. 1, 39: and in 1 T. vi. 10 the original word means "being entirely given to."

Covetous *as an adjective* is the translation of a *Greek word meaning* literally "loving or fond of money"

in the following, S. Luke xvi. 14; 1 T. iii. 3; 2 T. iii. 2; H. xiii. 5: as a *substantive* it is the translation of a word meaning "one who desires to have more than his due" in the following, 1 C. v. 10, 11, vi. 10; E. v. 5.

Covetousness is the translation of a Greek word signifying literally "a desire to have more than belongs to one;" "an inordinate desire of riches," in the following texts, S. Mk. vii. 22; S. Luke xii. 15; R. i. 29; 2 C. ix. 5; E. v. 3; C. iii. 5; 1 Th. ii. 5; 2 S. Pet. ii. 3, 14.

APPENDIX III.

SACRAMENT.

Sacrament comes from the Latin word *Sacramentum*, and was taken in three senses—

1. For an engagement or pledge (*i. e.* a sum of money) which a man gave at law, that he would answer an action or go to trial.
2. For an oath given by a soldier to his general not to desert him.
3. For a military mark by which a soldier was distinguished.

Hence the two Sacraments ordained by Christ are—

1. Pledges and assurances on God's part to us to perform His covenant and bestow grace.
2. Oaths on our part by which we bind ourselves to keep our covenant, vow, and word with God.
3. Notes and marks by which we are separate from all others who are not Christians.—See NICHOLSON, pp. 152, 153.

Sacraments by resemblance represent.
by institution signify.
by the power of Christ they sanctify.

APPENDIX IV.

"SPIRITUAL PASTORS."

PREFACE to the Ordinal: "It is evident unto all men diligently reading the Holy Scripture and the ancient Fathers, that from the Apostles' time there have been these orders of Ministers in Christ's Church: Bishops, Priests, and Deacons."

There are two passages of Scripture quoted by some "which have troubled the Church with questions about degrees and offices of ecclesiastical calling," as if they militated against the doctrine of a threefold ministry.

Eph. iv. 11, "He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers."

1 Cor. xii. 28, "God hath set some in the Church, first, Apostles, secondarily, Prophets, thirdly, Teachers, after that Miracles; then gifts of Healings, Helps, Governments, Diversities (or kinds) of Tongues."

Observe the following remarks of Hooker (Book V., chap. lxxviii. §§ 3—12):—

"§ 9. The Apostle doth in neither place respect what any of them were by office and power given them through ordination, but what by grace they all had obtained through miraculous infusion of the Holy Ghost.... out of men thus endued with gifts of the Spirit, upon their conversion to Christian faith, the Church had her ministers chosen, unto whom was given ecclesiastical power by ordination."

"§ 8. *Communicants of special infused grace* for the benefit of members knit into one body, the Church of Christ, are here spoken of."

"It cannot possibly be denied but that many of these might *concur* in one man; and peradventure in some *one, all.*"

"*§ 3. Apostles.* Out of twelve Patriarchs issued the *whole multitude* of Israel according to the flesh: and

according to the mystery of Heavenly birth we all acknowledge our Lord's Apostles to be the Patriarchs of His whole Church.

"§ 6. *Prophets*: they were such men as having otherwise learned the gospel had, from above, bestowed upon them a special gift of expounding Scriptures and foreshewing things to come: of this sort Agabus was, and besides him in Jerusalem sundry others (A. xi. 27, xxi. 10), who, notwithstanding, are not therefore to be reckoned with the Clergy; because no man's gifts or qualities can make him a Minister of holy things unless ordination do give him power.

"§ 7. *Evangelists* were Presbyters (elders) of principal sufficiency, whom the Apostles sent abroad and used as agents in ecclesiastical affairs whensoever they saw need.

"*Pastors* and *Teachers*, what other were they than Presbyters also, howbeit settled in some certain charge, and thereby differing from Evangelists?

"§ 8. Why are *Apostles* the first, but because unto them was granted the revelation of all truth from Christ *immediately*.

"Why *Prophets* the second, but because they had of some things knowledge in the same manner.

"*Teachers* the next, because whatever was known to them it came by hearing: yet God withal made them able to instruct, which every one could not do that was taught.

"After gifts of education there follow general abilities to work things above nature (*miracles*): grace to cure men of bodily diseases (*gifts of healing*); supplies against current defects and impediments (*helps*, or, 'Helping or supporting the infirm'); dexterities to govern and direct by counsel (*governments*): finally, aptness to speak or interpret foreign tongues (*diversities* or kinds *of tongues*); which graces, not poured out equally but diversely sorted and given, were a cause why not only they all did furnish up the whole body, but each benefit and help other.

"§ 10. There is one error which beguileth many who much entangle both themselves and others by not distinguishing *services*, *offices*, and orders ecclesiastical: the *first of* which three, and in part the second, may be ex-

ecuted by the Laity, whereas none have nor can have the third but the Clergy. Catechists, Readers, Singers, and the rest of like sort, if the nature only of their labours and pains be considered, may in that respect seem Clergymen . . . notwithstanding inasmuch as they no way differed from others of the laity *longer than during their work of service*, which at any time they might give over, thereunto being but admitted, *not tied by irrevocable ordination;* we find them always exactly severed from that body whereof those three (Apostles, Presbyters, and Deacons, afterwards instead of Apostles, Bishops) alone are natural parts.

"§ 12. As for Dean, Prebendary (or Canon), Parson, Rector, Vicar, Curate, Archdeacon, Chancellor, Official, Commissary, and such other like names . . . not found in Holy Scripture . . . . all these are in truth but *titles* of *office* whereunto partly ecclesiastical persons and partly others are in sundry forms and conditions admitted, as the state of the Church doth need; *degrees of order* still continuing the same as they were from the beginning."

APPENDIX V.

THE LORD'S PRAYER.

S. Matt. vi. 9—13. S. Luke xi. 2—4.

Inasmuch as this Prayer—"the Prayer of Prayers"—is that which is taught to members of the Church so soon as they are able to learn it, and is in more frequent use amongst Churchmen than any other prayer, either in private, in the family, or in the House of God: it is of the utmost importance that the young should be taught not only the meaning of its words and sentences, but how *to use each* petition contained in it so as to realise, to

some extent, its fulness at the moment of utterance. Unless the spirit of its varied clauses be in some measure imbibed, it is not possible to breathe forth that spirit when approaching the mercy-seat, or to address our Heavenly Father as supplicants well-pleasing in His sight.

When once the full meaning of each clause is understood, and exactly that which each petition craves is distinctly defined and remembered, it is then that it will be found of spiritual advantage sometimes to pause at the utterance of each petition, and then with "a glance of the mind" upon some such formula as the following, to raise the heart to Him who, like as a father to his own children, is merciful to them that fear Him.

Our Father — pitiful / merciful / willing — as children to a compassionate father — filial trust. / adoption / and grace.

Which art in heaven — reverence / godly fear / humility — able — to grant. / to know *how* we pray.

Hallowed be Thy Name — thought / word / deed — day, word, house, ordinances, ministers, people.

Thy kingdom come — grace / glory — in and to — me. / mine. / parish. / world.

Thy will be done on earth, as it is in heaven — passively in me / actively by me — suffer / do — cheerfully. / willingly. / instantly. / wholly. / continually.

Give us this day our daily bread — all things needful — body / soul — bread / grace — sufficient.

Forgive us our trespasses, as &c. — thought / word / deed — sins. / negligences. / ignorances.

Lead us not into temptation { trials / snares } too great } dangers { ghostly. / bodily.

Deliver us from evil { sin / wickedness / Satan / everlasting death } world / flesh / devil { lust of flesh. / lust of eye. / pride of life.

For Thine is the kingdom, { for Thou hast the *right* to give or withhold—*de jure.*

The power, { for Thou hast the *power*—*de facto.*

The glory, { not unto us &c. the glory of all Thou givest: of all wrought in us.

For ever and ever, { the right, the power, the glory, to all eternity.

Amen. { so may it be, for Jesus' sake.

Again:

Our	teaches	love to men.
Father	"	love to God.
Which art &c.,	"	humility.
Hallowed &c.,	"	reverence.
Thy kingdom &c.,	"	holiness, charity, watchfulness.
Thy will &c.,	"	self-sacrifice and obedience.
Give us this day	"	dependence on God and frequency in prayer.
Our daily bread	"	industry and moderation.
Forgive us our trespasses	"	sense of sin in ourselves.
As we forgive	"	forgiveness of others.
Lead us not &c.,	"	carefulness and self-command.
Deliver us from evil	"	our need of a Redeemer.

It is useful to remember the various characters in *which we ought* to present ourselves to God when we use *the Lord's* Prayer.

When we say—

Our Father	we approach	as *children.*
Hallowed &c.,	"	as *worshippers.*
Thy kingdom &c.,	"	as *subjects.*
Thy will be done &c.,	"	as *servants.*
Give us this day &c.,	"	as *beggars.*
Forgive us &c.,	"	as *sinners.*
Lead us not &c., Deliver &c.,	"	as *dependent creatures.*
For Thine is the kingdom	"	as *glorifiers.*

This Prayer breathes—

A filial spirit . . .	*Father.*
A catholic spirit . . .	*our.*
A reverential spirit . .	*hallowed &c.*
A missionary spirit . .	*Thy kingdom &c.*
An obedient spirit . .	*Thy will be done &c.*
A dependent spirit . .	*Give us this day &c.*
A penitential spirit . .	*Forgive us &c.*
A forgiving spirit . .	*Forgive &c., as we &c.*
A watchful spirit . .	*Lead us not &c.*
A confiding and adoring spirit	*for Thine is the &c.*

APPENDIX VI.

THE DECALOGUE.

THIS is called the "Moral Law" or the Law of the Ten Commandments, and contains "the whole duty of man" towards God and his neighbour. Our Saviour divided this law into two distinct portions, so that in answer to the question "Which be they?" we might say, "the same which Christ spake in the xxii of S. Matt., saying, Thou shalt love the Lord thy God with all thy heart, and *with* all thy soul, and with all thy mind; this is the first

and great commandment: and the second is like unto it, Thou shalt love thy neighbour as thyself."

The following hints may be useful.

1. The Jewish law was divided into three heads:
   - *a.* The *Civil* law, which taught the Jews how to live and act as citizens of their nation.
   - *b.* The *Ceremonial* law, which taught them how to conduct themselves as members of the Jewish Church.
   - *c.* The *Moral* law, which was given, not to them only but, for the sake of all the world, in order to teach men how to regulate their *morals*, manners, or conduct toward God and their fellow-men.

2. Jesus Christ kept the *whole* law. The civil law has passed away with the dispersion of the Jewish nation. The ceremonial law was abolished when Christ by obedience to it had "fulfilled all righteousness," S. Matt. iii. 15. The moral law He "came not to destroy, but to fulfil," S. Matt. v. 17—20: this He did by keeping it perfectly in the letter and in the spirit: "in Him was no sin," 1 S. Jno. iii. 5. And by His death He has redeemed us from the *curse* of the law: nothing has or can set us free from *obedience* to this moral law so long as we have to do our duty to God and man.

3. These Commandments "are exceeding broad," reaching not only to all outward conduct, but to the "thoughts and intents of the heart." Christ shews this in His "Sermon on the Mount," S. Matt. v. 22, 28; and this is why we are taught to use the "Kyrie Eleëson"—"Lord, have mercy upon us, and incline our hearts" &c., "write all these Thy laws in our hearts" &c., (see 2 C. iii. 3; H. viii. 10); "that our hearts may be set to obey Thy commandments," 2 C. Ev. Prayer.

4. All the Commandments except two are negative, *i. e.*, have a "*not*" in them; reminding us how natural it *is to men to* run headlong into sin, and that none can "*learn to* do well" unless he has first learned to "cease *to do* evil."

5. Each command is in the second person singular; shewing that each has to do with every single man who has a body, soul, and spirit.

6. When forbidden by a command to commit any particular sin, God at the same time commands you to practise the opposite virtue or Christian grace, *e. g.* forbidding to hate is a command to love; forbidding worldly work on God's Day is commanding spiritual work.

7. Relative duties have their correlatives, *e. g.* proper filial honour is not more required by the Divine Lawgiver than proper parental care and rule.

THE END.

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BY THE SAME AUTHOR.

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